THE UNITED CHURCH

OCTOBER 15, 1956

OBSERVER

down on the farm

See page 10

Observer photo

STUDENT MINISTER CALLS ON FARMER

Aftermath of Windsor

Down on the Farm
by E. L. Homewood

Letters

Where Is Shortage?

Dear Sir: After such a healthy record can it be that the Editor is succumbing to occupational disease and using words to conceal rather than reveal a situation in a recent editorial on critical shortage?

Would it not illuminate the situation to state that there is only a shortage of ministers for a certain type of charge, namely, multiplicity of points and minimum stipend? Can the Editor or anybody else name one Church paying $4,000 which has been vacant for any length of time because there is not a minister available?

"Palamedes."

"In Desperate Need"

Dear Sir: Your editorial "More Money Than Men" was timely. We are in desperate need of recruits for the ministry. The Session of Westmoreland United Church was thrilled, as it listened to the testimony of three of its young men as they offered themselves for the Christian Ministry. Two of them had given up good positions, after a grave spiritual struggle, to answer the call. These young men were received as candidates by Toronto West Presbytery at the May meeting. It was a thrilling experience for their minister.

Toronto, Ont. Rev. L. I. Hunter.

The Lord's Prayer

Dear Sir: Very much interested in, and appreciative for, Dr. Johnston's scholarly discussion on the "lead us not into temptation" portion of the Lord's Prayer.

Another thought on this passage comes under consideration. It could be of interest to others who found stimulation in Dr. Johnston's article.

When the distraught father brought his son to Jesus for healing, he uttered a very human cry, "I believe. Help Thou my unbelief." Could it possibly be that "Lead us not into temptation" reflects Christ's absolute identity with humanity?

On this premise "Lead us not into temptation" (or "trial") voices what must be the human sense of inadequacy to cope with the insuperable odds of those forces which would estrange one from the Father. "But deliver us from evil" follows, articulate expression of the calming confidence based on assurance of God's power to make us "more than conquerors" through Him who pioneered the path of salvation.

Is there something so utterly and simply human in the now problematic expressions that our deep probing investigations stifle? The fear of testing surely evokes a very human plea to avoid it. But realization of its inevitability punctuates the plea with that which is the hallmark of Christian faith, the assurance of deliverance "through" rather than "away from" the trial.

I wonder if we are guilty of some of the exegetical sins for which Dr. Johnston properly spanks?

Picture Butte, Alta. E. D. Jones.

"Hi Pop! Mom brought the minister home for lunch!" Observer

No Wedding Fees Either

Dear Sir: Seventy times seven Amens to your editorial discouraging the practice of a burial fee being levied for—or by—ministers. The practice is repulsive and far too common.

However, I really fail to see much difference between charging fees for burials and "accepting" fees for marriages. How can a minister justify the practice of augmenting his salary from work which is so central to his calling? . . .

I do not mean to discourage the idea of giving to the Church in connection with these services; rather, I encourage such a gift, but I make it clear that I take out only "extra" expenses and give the rest to the Church secretary-treasurer.

Morse, Sask. R. Hetherington.

Refreshed!

Dear Sir: As to your zealous "protesters," be comforted. If the word of an inconspicuous elderly (but steady) reader is any use, we can get along without the pin-pricking critics better than we can without the refreshment of you.

Swift Current, Sask. G. C. Thomson.

Hired Man!

Dear Sir: In a recent issue the question was asked "Has a Treasurer of a United Church congregation the right to refuse a minister access to church books?" Your answer was "No. Who does he think he is?"

Well, now, I don't think that the proper answer to make. You must remember the Treasurer is always appointed or elected by the officers of the congregation. In the smaller churches his work is usually given without anything in return. The books and finances are trusted to his care. The minister is hired and paid by the congregati through the Treasurer, who we might s is at least on equal footing with the mi ister. Now, if the minister should ask see the books without consulting the pro board we might say "who does he think is? The minister we mean." . . .

G. R.

Ed. "The minister is not hired. He called and inducted."

Thanks For Trunks

Dear Sir: This is to thank you and yo staff for inserting the request for trunl We have had many responses: "good mea ure, pressed down and running over." shows that THE OBSERVER is read a heeded.

I "improve the occasion" as the Port guese say to express appreciation of T OBSERVER. In Portugal, papers from Nor America come in one big mass: we pick o THE OBSERVER for first reading. Yo "answers to correspondents" are to t point and the editorials give a soun exposition of events.

Port Credit, Ont. John Tucke

Ed. Dr. Tucker, former Angola missio ary, has recently retired as Head of t Centre in Lisbon for Missionary Orient tion for all Protestant missionaries for t Portuguese Empire.

Likes Shorts

Dear Sir: I approved very much of t picture of the girls in shorts. Why shou anyone be so narrow-minded as to obje to pictures of clean Christian young wom enjoying God's sunlight and fresh air sensible clothing?

J. D. I

Ed. This concludes this discussion.

A Maximum Effort or A Minimum Satisfaction

YOU AND YOUR CHURCH CAN MOVE THE WORLD

As a Minimum

We will try and just reach our Objective.

We increase slightly *Every* Year.

Must we go up *Every* Year?

As a Maximum

You cannot outgive God.

God does not deal in percentages — He gives lavishly.

We are moving far too slow to save the world.

IF YOU ARE SATISFIED WITH YOUR CHURCH AS IT IS NOW - SAME MEMBERSHIP - CHOIR - SUNDAY SCHOOL - SCALE OF SALARIES etc. - DON'T INCREASE YOUR M & M EITHER.

My Gift

The Treasurer
THE MISSIONARY AND MAINTENANCE FUND
THE UNITED CHURCH OF CANADA
299 Queen St. West, Toronto 2B, Ontario

Name _____

Address _____

_____

Think

Pray

Give

THE MISSIONARY AND MAINTENANCE DEPARTMENT
Room 404, 299 Queen St. W., Toronto

Devotions By PETER GORDON WHITE

To Belong to God in Heart

ONE is staggered by the hard-rock realism of Paul's description and analysis of the human predicament. And his bravery. I wonder if anyone in Russia or Spain or China or India or Egypt or Britain or the United States could dare set forth the sins of pride and national arrogance so clearly as Paul does before his fellow Jews.

They thought of themselves as The Chosen People, the one nation with whom God had made covenant.

To them, and to all like them, God's angry man declares, "I have come to the conclusion that a true Jew is not the man who is merely a Jew outwardly, and real circumcision is not just a matter of the body. The true Jew is one who belongs to God in heart, a man whose circumcision is not just an outward physical affair but is a God-made sign upon the heart and soul, and results in a life lived not for the approval of man, but for the approval of God."

—(Phillips' translation of Romans 2: 25-29)

Be Not Offended

EVERYTHING that a man doeth, good or evil, he doeth it unto himself; therefore, be not offended with him that doeth thee an injury, for rather oughtest thou to have humble patience with him, and only grieve within thee for his sin, taking compassion on him and praying God earnestly for him.

The stronger a man is to endure and suffer patiently injuries and tribulations, for love of God, the greater is he in the sight of God, and no more; and the weaker a man is to endure pain and adversity, for love of God, the less is he in the sight of God.

If any man praise thee, speaking well of thee, render thou that praise to God alone; and if any man speak evil of thee, or revile thee, aid thou him, speaking evil of thyself, and worse.

If thou wilt make good thine own cause, strive ever to make it appear ill, and uphold thy fellow's cause, ever imputing guilt to thyself, and ever praising and truly excusing thy neighbour. *—Francis of Assisi*

I Am One of Them

THIS seems a cheerful world, Donatus, when I view it from this fair garden under the shadow of these vines. But if I climbed some great mountain and looked out over the wide lands, you know very well what I would see. Brigands on the high roads, pirates on the seas, in the amphitheatres men murdered to please applauding crowds, under all roofs misery and selfishness.

It is really a bad world, Donatus, an incredibly bad world. Yet in the midst of it I have found a quiet and holy people. They have discovered a joy which is a thousand times better than any pleasure of this sinful life. They are despised and persecuted, but they care not. They have overcome the world.

These people, Donatus, are the Christians —and I am one of them.

—Cyprian of Carthage

Prayer at a Woman's Meeting

ALMIGHTY GOD, our heavenly father, father of our Lord Jesus Christ, to whom holy women long ago ministered when he walked on earth, for the memory and example of devoted women who dared death, and endured pain, who spent themselves in labours of love, who witnessed among heathen to thy truth, we bless thy name.

Baptize us too with spirit and with fire, that we may be ready for service.

Forgive our sins, our lack of diligence and earnestness in thy work.

Enlarge our hearts, that with loving interest and imagination we may understand the needs of others, at home, and in lands afar.

Let our association here foster friendship and fellowship, and be fruitful in good deeds.

And hear our intercessions, O Lord, as we pray for women workers in thy church, who, like Philip's daughters do prophesy, or are as mothers to Christ's little ones, or as sisters to the weak and erring.

And to God be glory in the church by Christ Jesus throughout all ages. Amen.

—R. W. Stewart

Bible Readings

Hear, O Israel. Deuteronomy 6

Oct. 15. Hear and It Shall Be Well....Deut. 6: 1-3
Oct. 16. Let Children Hear.....Deut. 4: 4-9
Oct. 17. Hear and Obey.....Deut. 4: 10-15
Oct. 18. Hear and Receive Wisdom. Prov. 8: 10-21
Oct. 19. Hear and Live.....Deut. 32: 44-47
Oct. 20. Hear and Be Blessed.....Deut. 11: 26-32
Oct. 21. Hear God.....Psalm 18: 1-7

The Shepherd Psalm. Psalm 23

Oct. 22. The Shepherd Cares for Sheep....Psalm 23
Oct. 23. The Shepherd Leads.....Psalm 78: 52-55
Oct. 24. The Shepherd Is Gentle....Isaiah 40: 9-11
Oct. 25. The True Shepherd.....John 10: 1-6
Oct. 26. The Shepherd Protects.....John 10: 12-18
Oct. 27. The Shepherd Seeks His Sheep .....Matthew 18: 12-14
Oct. 28. God Cares for His Flock....Ezek. 34: 11-16

The Suffering Servant. Isaiah 52: 13—53: 12; Matthew 1: 18-21

Oct. 29. A Man of Sorrows.....Isaiah 52: 13—53: 3
Oct. 30. Vicarious Suffering.....Isaiah 53: 7-9
Oct. 31. Suffering and Exaltation..Isaiah 53: 10-12

Gift of Calm

"MY peace I give unto you — let not your heart be troubled."

Christ's gift of salvation includes peace of soul. This is his promise to his friends. At the centre of life there can be calm security, confidence. To possess this gift of grace is to know a joy that does not diminish.

Many of us are painfully aware that we lack this treasure at times when we long for it most. We sense our need for that peace of soul which makes it possible to evaluate not from the outer periphery of circumstances but from the inner sanctuary of calm judgment.

Most of us need to make a pilgrimage from the confusions of the outer world to the inner temple of serenity. From that area of central calm we shall be able to see life and see it whole. When one's inner life is preempted by peace, outer troubles cannot find a lodging there.

Lord, give me this day the peace that passeth all understanding, that my disquiet may be supplanted by the blessing of calmness. Amen.

Open Hands

HOW expressive are hands. Next to the eyes they are perhaps the best revealers of the inner emotions. The angry man's hands quite naturally tighten into clenched fists. The calm person's are relaxed and open.

William Peterson says, "The open hand can hold no weapon, it is a symbol of peace, understanding, good will. Closed fists make clubs of hands. Open hands can go to work in thousands of constructive ways."

There is a proper time and place to be angry, but that time and place is rare. We need less of the clenched fist attitude (physical or mental) and more open-handedness, for the sake of own happiness and that of others. *—Edgar Baldwin York*

That Would be Telling

You tell on yourself by the friends you seek
By the very manner in which you speak,
By the way you employ your leisure time
By the use you make of dollar and dime,
You tell what you are by the things you wear,
By the spirit in which you burdens bear,
By the kinds of things at which you laugh,
By the records you play on the phonograph,
You tell what you are by the way you walk,
By the things of which you delight to talk,
By the manner in which you bear defeat,
By so simple a thing as how you eat;
By the books you choose from the well-filled shelf,
In these ways and more, you tell on yourself,
So there's really no particle of sense,
In an effort to keep up False Pretense.

Author Unknown

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OBSERVER

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Dr. "Bob" McClure

IN THE NEXT ISSUE

"Bob" McClure—Missionary Extraordinary
By KENNETH J. BEATON

"Why I Came to Canada"
By KENNETH HAMILTON

Observations

THERE ARE HIGH MOMENTS in a Church Council. What will be remembered by some will be forgotten by others. But here are several we believe will not be forgotten, for in them the commissioners realized that the fellowship of the Church is a wonderful thing.

* * * *

● A DOZEN DECADES AND MORE AGO saddle-bag preachers of Upper Canada rode 1,000 miles to partake of the Lord's Supper. When the Moderator broke the bread and distributed the wine at the first session of the Seventeenth Council we had gathered from the Dominion's remotest shores, with missionaries home on furlough from across the seas. It was a high moment. A few hours later, after the excitement of a long election was over, and the fifth ballot showed the Council's preference for Dr. Thomson, we watched as the son of a Methodist farmer from Jersey put the Seal and scarf of the United Church on the son of a Presbyterian carpenter from Scotland . . . it was a high moment.

* * * *

● DR. GEORGE C. PIDGEON, the first Moderator, came to the court one day, to give a report. Everyone stood up when he came in; we stood up when he went out. We recognized him as one of the great architects of the Church whom God had spared for a long time to serve it with distinction and see it grow in strength, spirit and witness. It must be a humbling thing for a man of his quality to be so loved by his brethren. It was a high moment.

* * * *

● ONCE AT THE CLOSE OF DAY, when all were weary after many hours of listening and debate, a fine thing happened. It was a heavy day. In the evening there was a procedural hassle, which we escaped by adjourning the discussion. Then for nearly an hour, we watched Anson Moorhouse's fine new film on Knob Lake. It has a slow rhythm and quite a story. Central Church was packed far up to the top of the surrounding galleries. There is emotion packed into "On This Rock," the tale known so well by student ministers, of the organizing of a church on the frontier. But the Moderator kept us for a few moments, to say rather diffidently that it reminded him of his "laddies," the boys he teaches at McGill, out on their fields. And after a few words he led us in prayer; something we will not seek to describe. Some of the new Moderator's prayers may come out of the books. All of them could go into books. It was a high moment.

* * * *

● FOR A MAN WITH STRONG opinions sincerely held, and firmly defended, to bow with grace before the majority is a dramatic thing. We saw it at the end of the pensions debate, which was short, quiet and without fire-works. For two and a half years the Pension Fund debate has gone on. A New Plan was brought in at the last Council against the articulate opposition of a minority. The debate has continued for two years, but it became obvious that the majority favoured the new plan. The last round was argued out in the Sessional Committee of General Council. Each side respected the other. Dr. Norman Coll of Ottawa, we are told, did a masterly job as chairman and conciliator. Some compromise had to be made. It was agreed that a committee be appointed to work out some remaining details and difficulties. It will report to the Executive which will have power to issue. The debate is over in the courts of the church. The Rev. Glen Eagle from Huron Presbytery about whom the forces of dissent had formed, abdicated gracefully. Then the Rev. N. K. Campbell spoke. "I have not changed my mind," he said in a hushed court. "I have just decided that I will not argue any more. I came to the conclusion this is not my Church, but Christ's Church. I fought for what I believed. The Church has decided otherwise and I will do nothing to divide my Church." It was a very high moment, and the Council broke out in applause.

* * * *

● A LOVELY ROSE GARDEN grows just a block or two from Central Church and Commissioners passed it regularly on the way to the restaurants and hotels. Someone asked Mrs. Thomson how she liked Windsor, and among other compliments she said that she loved the roses and could hardly resist kneeling down to weed the garden as she went by. The next day she was presented with a lovely bouquet from the mayor. And reporters noted that a gardener was hard at work pulling some of the neglected weeds.

Council Coverage

OFFICERS and the staff of the new Board of Information and Stewardship should be pleased with themselves. And the Church should be pleased with them. In their first test of fire they did a good job. We have never seen coverage to equal what was secured for the recent meetings of the General Council. Not only did the daily press take a great quota, but radio and T.V. were pleased to give space and time to the offerings of the Board. The new film of Knob Lake was excellently received and deserved such reception.

The Board was also fortunate. *The Windsor Star* provided all the pictures, space, and editorial comment that any Council could ask for, and more than they could expect. When the home-town paper does that it has its effect on the others. At the end of the Council when the press was publicly thanked by the Resolutions Committee and the Moderator, they were given tremendous applause.

We are smug enough to believe that church people can't keep themselves properly informed reading newspapers and listening to the radio. But as far as "I and S" is concerned, they did their job.

NEEDED: A TEA-POT IN A TEMPEST

THE public remarks of the Most Rev. Archbishop Carrington, Acting Primate, last month blew up quite a flurry. His Grace likes plain talk, and as it turned out he got some back. Sensitive persons in both churches were troubled. Others were a little amused, for a public argument between couples pledged to co-operation and ultimate union makes interesting reading.

One of the most encouraging things in our time is resurgent Anglicanism. We are proud to be associated with our Anglican brethren in the extension of the Church of Jesus Christ in Canada. But we are aware that there can be greater tensions in our avowed friendship than if we were rivals.

Dr. George Dorey pointed out wisely his agreement with the Acting Primate that there could be no ecclesiastical preserves. At the same time some communities may be better served by one church than two.

It should be recognized that in some of the frontier communities, both the young ministers and the young laymen are inexperienced; and frontier lay people aren't too concerned about ecclesiastical convictions at top levels.

Some years ago a scheme for a mutually acceptable ministry for these very places was proposed. It proved mutually unacceptable. Maybe now we should have some sort of mutually acceptable extension policy.

Anglicans and United Church people have a lot of affection and respect for each other. It is always apparent when they get together around a tea-pot with their fee under the table. Our mutual concern for our mission ha borne fruit in our work at McGill; in the Chaplaincy among the Indians, and in many other areas where w co-operate. It could be reflected more on the frontier an in the suburban developments.

Probably we need more tempests and more tea-pot in them. We just haven't been having those conversation lately, and perhaps it is time we did.

THE RESIGNATION OF MR. DREW

THE resignation of the Honourable George Drew leaves vacant what could be the second most importan office in Canada, for our democratic and parliamentar system requires a strong man as leader of the Opposition Opposition must provide alert and informed criticism i the nation is to be healthy. It must always be ready t furnish a government if parliament or people lose con fidence in the party in power.

Mr. Drew has never been forgiven by great number of United Church people, especially in rural and small town Ontario, for his introduction of the cocktail bar into major cities, in what was looked upon as a high handed manner. At the same time reasonable people di not question his sincerity even in that.

His ability has been recognized. His stature ha increased in recent years, and he has brought dignity t his office. Those who have had reason to know him we found in him an even more faithful friend than those wh may seem more friendly. But we believe he would hav been doomed to further disappointment at the head c his party.

We hope he has not been lost to public life, but tha health and strength will be returned and that he will hav many years of useful service.

UN BIRTHDAY

OCTOBER 24th is the 11th Anniversary of the Unite Nations. It is always difficult for those who live i any generation to assess the importance of the movement which carry them forward towards war or peace, darknes or light. It has to be left to the historian to look bac at the decades and the centuries. From the vantage c distant years he is able to value the influences, pressure and ideals which shaped the destiny of the passin generations.

But even we who possess means of quick communica tion never known before, are able to look with som objectivity on the eleven years of relative peace whic have followed the birthday of UN. Non-shooting wa have been ended; impasses have become passable; impo sibilities have been made possible; the hungry have bee fed; minds have been made clear. In the spectacula events all have seen the UN tensely at work, and in th quiet places where UNESCO and UNICEF work, U has become the active conscience of the civilized worl and the active hope that the uncivilized will come int sweetness and light.

OBSERVER
OCTOBER 15, 1956

An Editorial Report

AFTERMATH OF WINDSOR

What the 17th General Council Did

SINCE the days of St. Paul leaders of the Christian Church have met in Council. Through discussion and prayer it has determined its mind, resolved its problems, reconciled its differences and articulated its faith. Some of the councils have changed the course of Christian history; from them have come great creeds and doctrines.

The United Church is a conciliar Church, and when anyone asks the question, "Who speaks for the United Church?" the answer is, "General Council." In between the sessions the Executive serves as a cabinet. But the General Council, comprised of an equal number of ministers and laymen, everyone of like standing, meeting every second year, is the high court of the Church.

The officers of the Church, Secretarial heads of Boards and Departments are usually all present, to give an account of their stewardship, answer questions when asked, contribute to discussion as corresponding members. But unless they are elected commissioners by their conferences (usually some are) they have no vote, no power to move a resolution. Only the Moderator, the Secretary of the General Council and the Treasurer are Commissioners by virtue of their office.

The Council's chief task is to carry on the business of the Church, establish policies, direct Boards and committees and hear and act on the reports of its Boards, committees, and commissions. One of its important functions is to deal with the memorials. A memorial may originate in the mind of a member in some tiny congregation, is sent on up through proper channels, and must be considered by the Council. In such a way does a conciliar church maintain its democratic character.

It provides a forum for discussion, a platform for pronouncements, a fellowship for inspiration, and an official court to establish policy, and to enact legislation.

A Council is apt to rise or fall on the efficiency of its Secretary and the ability of its Moderator. There was no doubt that the 17th General Council appreciated its new Secretary, Dr. Ernest E. Long, and recognized his capacity, strength and vision. A Moderator comes unprepared for office; after the excitement of an opening night election he is received and put to work for gruelling days.

The new Moderator, Dr. J. S. Thomson, came to office with a towering reputation. If he were a hard Moderator he might discourage some commissioner with something to say but inexperienced in speaking to such a court. If he were not firm, the bores might take over.

At first he settled into the job with a truculent geniality. As the hours passed we saw that the geniality was genuine; the truculence was ersatz. The sharp mind was ill-concealed. The tidy mind, and urbane wit were always there. In the Moderator the 17th Council has sweetness and light. The court was orderly; sometimes it had to be called back like a flock of noisy school-boys, but its enjoyment was obvious.

Old-timers who have seen many Councils say it was one of the best. Its spirit, its work, its good-natured and gracious resolving of problems strengthened our faith in the conciliar system of a Christian Church.

This Council saw the church at the largest, strongest, and richest point in its history. The problems it feared 31 years ago when three denominations were brought into one church, did not develop. Its great problem of 1956 with expanding work, growing membership, increasing financial support, was insufficient numbers of workers to put in the field.

Mission to the Nation

The challenge to renew its strength and strike forward was dramatized in the launching of the Mission to the Nation. By resolution the Council gave what looks like a blank cheque to the National Evangelistic Mission Committee. The Council, joined by nearly 6,000 worshippers from the City of Windsor, dedicated itself to call all of Canada to Jesus Christ.

In the opening address the Rev. Alan Walker, who lead the Mission to the Nation in Australia, preached what some would call the old-fashioned Gospel; but as well, he applied the Gospel to national and international affairs. There are some who edge away from special evangelistic efforts because they fear that through them some escape from reality. Evangelist Billy Graham has been constantly criticized for not showing his followers how the Gospel may be applied. Dr. Walker sounded forth on the great moral issues of our time. He spoke of intemperance, gambling, abuse of the Lord's day; he spoke, too, of Suez, and South Africa and race discrimination.

That night the private discussions carried on were long and warm. The next day the papers were full of stories. Whether those who heard and read agreed or not, the Mission to the Nation was launched in the midst of controversy. It is to be the old-fashioned Gospel for the salvation of men's souls, but in Canada it is to be applied to the social and moral and political and economic issues . . . just like in the pulpits of the churches.

Dr. W. G. Berry, the Director of the Missions, outlined it this way:

"A Mission to the Nation is just what the words say, a Mission to the national and individual life of Canada.

"We shall again challenge people with the gospel of our Lord Jesus Christ. We are convinced that there are incredibly large groups of people in Canada, both in the Church and outside, whose belief in a meaning to life is dim and vague. They live in a twilight of Christianity not in its full glow. They don't know what they believe about God. They gravely doubt that there is any meaning to individual life; when a man's dead, he's dead, they feel, and that's that. To talk to them about sin is to talk to them of something they no longer take seriously. Life, death and evil are meaningless. To such people we shall come with the gospel of our Lord Jesus Christ, with the assurance that every life has meaning, that people are persons who matter to a God who is personal and that Christ has the answer to sin.

"But we shall do more than this. We shall issue both a challenge and a call to all areas of Canadian culture.

"We shall say to the political life of this nation, Christ is relevant, the world of nations and government is intended to go God's way and unless we try to make it go God's way, we fail. God's laws demand the obedience of nations, of this nation and this people.

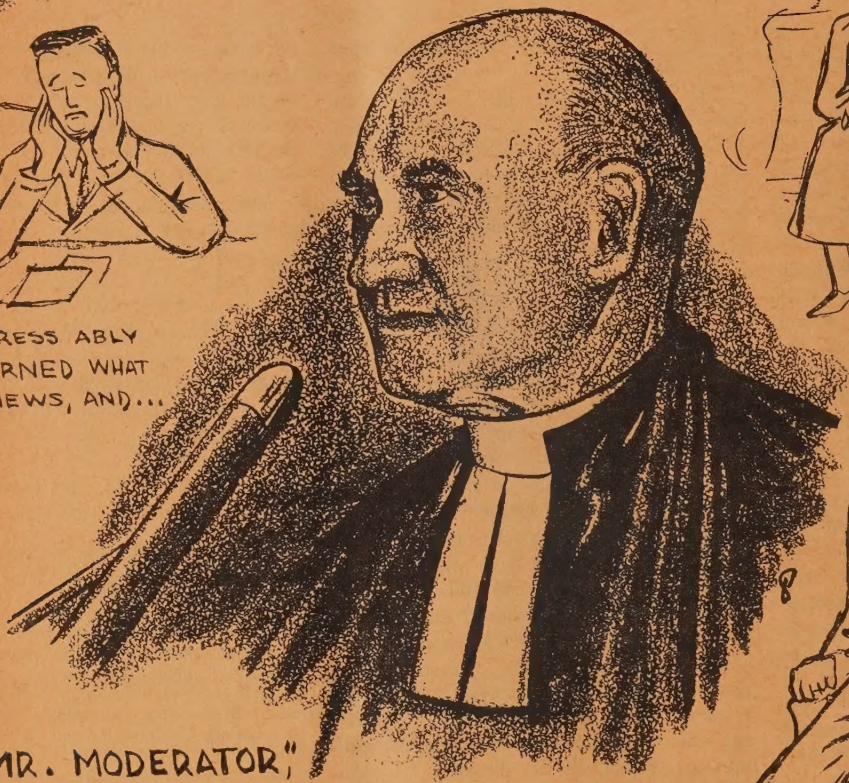
"We shall say to the social life of this land that when its communities harbour social evils with little attempt to eradicate them, they blaspheme the very name of God and deny our Christian heritage.

"We shall go where people work and live and tell them the Church is interested not only in having them worship God in Church services but also in having them worship God in the work they do. We shall find ways

(*Continued on page* 9)

Sketch Book at the General Council

THE PRESS ABLY DISCERNED WHAT WAS NEWS, AND...



"MR. MODERATOR," RT. REV. J.S. THOMSON, MONTREAL.

THEIR FIRST "COUNCIL" AND SECOND HONEYMOON

"... ANOTHER AMENDMENT!"

BEARDED ONLOOKER FROM "299"

REV. R.D. SMITH, EDMONTON, "DARK HORSE" IN ELECTION

PROOF OF WINDSOR'S HOSPITALITY, THE WAY DELEGATES THANKED THEIR GRACIOUS HOSTESSES!

Aftermath of Windsor

(*Continued from page 7*)

and means of helping business men, farmers, industrial workers and all who labour, to put Christ into their daily work.

"Our message put simply is God loves the world, the world Christians have often despised and condemned. The world evangelists have often told Christians to forsake. It is perhaps the greatest single sin Christians have committed, to despise the world, leave it to its own fate and then to send people into it and tell them to live a Christian life. We have sent redeemed people into an unredeemed world. They have often condemned that world and done little to save it.

"God loves the world and all that is in it. Christians must not despise it.

"Our challenge will be that all that man is, has made and yet will make, may be dedicated to the glory of God and brought under His spiritual law. It is God's purpose to redeem the world. He sent His Son to be the Saviour of the world. He rejects nothing of the good, the true and beautiful that man has made.

"The proclamation of this truth and the putting of it into action, is what we mean by a Mission to the Nation."

Recruiting

Recruiting of men and women for full-time service emerged as one of the great concerns of the Council — as it should. Although some reports showed that effective work was producing pleasing results, other reports piled up to indicate that more and more men and women will be needed.

When the Conferences rose in June, 105 fields were left vacant; 172 fields have lay supplies; 63 retired ministers are serving charges; 105 students for the ministry are filling church pulpits. 195 ordained men could be sent to fields immediately if we had them. 300 in all are needed. Overseas Missions wants 40 men in the next few years. The Church Extension programme indicates that scores of men will be pulled off charges to start new work.

Dr. Harold Young reported that ten years ago there were 362 candidates in college; last year 632. And last year 173 new candidates came forward. Uneven progress is being made, he said. In each conference there is a director of recruiting, but in some the results are much better than in others. Dr. Young pointed out that even with a low-pressure type of recruiting many volunteers drop out before they secure their education. He is opposed to any high-pressure methods.

But late in the Council the Rev. Robert McLaren of Naramata introduced a motion asking for a stepped-up effort, and it was approved. The responsibility was left with the Executive; when acted upon it will co-ordinate recruiting for all full-time service, men and women, ministerial and lay.

Church Extension

The Council gave the go-ahead for a Church Extension drive. From the M. and M. funds more money will be provided. The Church Extension committee will have raised $3 million when all pledges are honoured, but only about $410,000 has come to the central offices; the rest has been raised and used locally, by Extension Councils.

In 1952 it was estimated that Toronto would need 22 new churches for the Metropolitan area; now the estimate is for over 60. Dr. M. C. Macdonald says 200 new churches and almost 100 new manses will be needed in the next year and a half. He believes the overall need is 400 new ones, and expects that this will prove an underestimate. The United Church faces a bigger boom in building than it has been enjoying.

Minimum Salaries Raised

The press implied that the Council had granted a $200 a year pay raise for ministers. Of course what happened was that the General Council recommended that the minimum salary should be raised by $200 over the next two years. It was emphasized by Dr. Harold Vaughan that this was a minimum and it wasn't intended that this become standard performance. This means that the minimum salary for a married man should be a free furnished house, a transportation allowance, and a minimum of $3,200 a year.

It was also recommended that they should be provided with a telephone, and assistance with their heating bills which exceed $200, and that transportation allowances be improved.

In years gone by, many very large and poorly insulated manses were erected. Insulation has not improved with aging. It was the custom in many rural communities for fuel to be provided from the wood-lots of the neighbours. With changing customs, and installation of coal, gas and oil furnaces, ministers have been faced with rising bills. Many Boards have recognized this. Now they are instructed to do so.

The salaries of headquarters officers were adjusted and raised by $700. Dr. Vaughan, who has been chairman of the Vacancies Committee, pointed out that the problem of securing able and mature men for secretarial positions has been made greater by the inability of men to secure housing in the Toronto area. Dr. E. S. Lautenslager said unless a secretary had a rich father-in-law he couldn't afford a position at 299, and recommended that the increase be $1,500. It almost carried, too, but the $700 was approved. The last increase was four years ago.

Beginning Jan. 1, 1957, the salaries will be: Secretaries, $5,900; Associates, $5,300; and Assistants, $4,700, plus $1,800 a year house allowance.

Salaries for some Professors will be revised upwards in the near future as well. Recent legislation at Ottawa which denied ministers engaged in college work certain income exemption from paying taxes on free housing will be offset by a special grant from the Board of Finance to the colleges to restore this difference.

Women's Work

The approval given the recommendation to set up a Commission to study and recommend a constitution and procedures for establishing a unified Woman's organization is packed with significance for the future of the Church, locally and at top levels. If this works out all of the women of the churches will become concerned with the total work of the Church. Some won't be isolated for mission study and others for quilting bees. The W.A.'s and the W.M.S. will some day be united and unified under one Board.

The same trend of unification is planned for overseas. All work abroad is the Church's work, and more and more of it will come under one direction rather than under two.

The Commissions on Indian Work and Hospitals gave statesmanlike reports. They are both continued. We cannot give reports here without being superficial, and superficial reports, some of them misleading, have already appeared in the press. THE OBSERVER will carry more information on this in the future.

The New Building

The debate on the new building didn't centre about whether it was safe for girls to go home late at night from Queen St., as some readers may have gathered. It was expected that the Council would accept the recommendation of its Executive, although there were some strong arguments advanced against moving up-town to a new site.

There was no doubt expressed anywhere that there was need for new offices for a growing church. Nor was there much concern about financing it from reserves which are available. The question was whether it would be wiser for the long future to move to St. Clair Avenue or erect a building on vacant land owned by the Publishing House adjacent to the present building.

A special committee was appointed early in the Council to study the matter, and it worked hard. It reported concurrence with the Executive. Dr. C. H. Dickinson presented the arguments for remaining down-town. The Council gave him a good round of applause but voted to build up-town.

The Book Steward assured the Council that the Publishing House will be able to make use of the offices left vacant in its own expansion and by renting some space.

(*Continued on page 26*)

DOWN ON THE FARM

Story and photos
By E. L. HOMEWOOD

They work long days in the fields, but everyone goes to the ball game on Friday night . . . Junior Farmers and Farm Forum play an important role, but to the people of Lowville the Church is the centre of community life

IF you aren't sure of the name of someone you meet up around Lowville, call him Mr. Coulson. If he shakes his head at that, try Colling, Coulter or Readhead. Chances are he will answer to one of those names; most people in the crossroads community seem to do so.

But it isn't often that a second-time visitor to this prosperous farming area, ten miles north of Burlington, Ontario, finds himself in such a predicament. The Lowville people make sure you know who you are meeting on your first visit.

Introducing Roy Coulter, they'll tell you that he is secretary of the Halton Federation of Agriculture, or that his wife is a member of the Ontario Folk School Council.

You'll hear that Leonard Coulson was the man whose barn burned down one Sunday afternoon, with ten show cattle lost. By Wednesday, the people of the community had organized a campaign to collect money, grain, feed and hay.

George Coulson will be extolled as the best softball pitcher in the district. And that's nothing to be sneezed at in this ball-conscious community where everybody goes to the local ball park on Friday nights.

It will be pointed out that Charles Readhead has been a member of the school board for as long as most people can remember; and that Featherstone Colling has done a big job organizing work bee to pretty up the cemetery.

And if you attend a meeting of the Jac and Jill Couples' Club and are introduce to the presidents, you'll be told that Georg Readhead also heads the Halton Plough men's Association and his wife Lillian i the hard-working secretary of the Milto Fair.

Of course, these aren't the only name to be remembered. There's Marshal Campbell, who was editor of the *Ontari Educational Journal* for 18 years. Elme Foster, a former Halton County Warden is a member of the Presbytery Extensio Council. His son, Tom, popular loca singer, is making a name for himself i summer stock musicals south of the border Norman Langton who runs the village mil is Sunday School superintendent, an general store operator Fred Auckland is a steward. County Sheriff W. J. Robertso can be found at Lowville Church practically every Sunday.

No questions have to be asked to ge this information. It is all told in th introductions, and after that a visitor jus can't forget any names. That added anec dote about each person in the community makes you remember them.

Lowville itself is a place to be remembered. It hasn't much in the way o commercial assets—one gas station and a

Student minister Clifford Waite looks over prize-winning heifer with farmer Gordon Sinclair.

Zimmerman Sunday School Superintendent Harold Dawson (on wagon) and neighbour Harold Middlebrook harvest oats.

general store. It has even less industrially —one mill. But it has a male quartet that is known throughout the countryside. Mention Lowville up around Georgetown, Milton or Acton, and someone is sure to ask if Vern McArthur, George Coulson, Maurice Readhead and Mervin Coulson are still making harmony. Few people can remember when the four sang at their first church anniversary or lawn social.

A Church-Centred Community

Before the turn of the century, according to old-timers, Lowville was an important centre on the main road between Burlington and Guelph. Two pubs did big business there in the late 1800's. It was a stop-over point for teamsters operating between the busy lake port and the developing industrial area to the north.

The village reportedly got its name because it is the lowest point along the route, in the beautiful valley of winding Twelve Mile Creek.

The population of the village today isn't recorded, and Lowville doesn't even rate a post office of its own. But to the people scattered throughout the area, it is still an important little place. It is important because at the centre of things, physically and figuratively, is the church.

When Leonard Coulson's barn burned down, it was mainly people from the church who organized the campaign to help rehabilitate him. When a Hamilton radio station wanted to do a broadcast from the Lowville area, it was to the church that programme producers turned. When members of the two local farm forums plan events, they try to build them around activities at the church. Conflicting programmes would mean a poor attendance at one or both.

In most things, there's a clear line drawn between Lowville and Zimmerman, the two churches on the charge. Each has its own boards and committees, and functions independently as much as possible. On other occasions it is difficult to separate the two.

The Y.P.U. softball team, pennant-winners in the Presbytery league, draws its players from both churches. June Campbell, president of the Young People's Union, is treasurer of the Missionary and Maintenance Committee at Zimmerman church. Jim Storing, Y.P.U. secretary, is an usher at Lowville.

Zimmerman had always seemed to play second fiddle until the Y.P.U. set a pattern for co-operation. Now, for simple beauty and inspirational character, the little church building almost outshines its bigger and more aggressive sister. The congregation seems to lack some of the vigour and vitality of the older Lowville group, but it is growing steadily.

The Official Board, meeting recently at the home of a Zimmerman elder, discussed problems concerning both churches and it was difficult to tell who was from where. Only when it came to a financial matter did anyone speak as a representative of a particular church. Turning to a Zimmerman man, a Lowville official remarked, "We'll bear our usual two-thirds of the cost. Will you undertake the other third?"

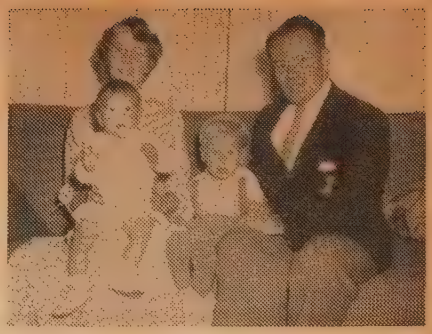
"Don't forget the 4H Club has a big event on Thursday night," someone warned as the Christian Education Committee planned a special one-week mission for members. The programme was changed so that the young people could go to that event and still participate in the mission.

"Why not run our discussion groups as we do in the Farm Forum and Junior Farmers?" another asked. The mission plans were changed again to follow the pattern so familiar to the people.

Perhaps one of the reasons the church, Farm Forums and other rural organizations seem to fit together in Lowville like interlocking pieces of a picture cut-out is because the student minister knows farms and farmers.

Clifford Waite can attach D.F.C., B.A.,

(*Over*)



Mr. Waite in rare moment of relaxation with wife Beth and children Christine and Stephen.

Young people of two churches set example in co-operation.

Lowville choir lead in worship.

This is the centre of Lowville, where its only store is located. Lowville United Church is at heart of community life.

Zimmerman Church is the other preaching place on the two-point charge.

B.Ed., and M.A. after his name, and next year will add a B.D. and possibly a M.Ed. He also hopes to get a Ph.D. degree in adult education through a recently-offered $2,400 fellowship to Indiana University. But he is as much at home on one of his church member's farms as he is with his study books.

Born and reared in Toronto, he served two years as secretary-manager of the Ontario Farm Radio Forum, after receiving his degrees at McMaster and Acadia Universities and studying adult education at Frontier College. He also managed to get in 36 operations against the enemy with Bomber Command during the Second World War, for which he won the D.F.C. Now he is in his third year at Emmanuel College where he is president of the Students' Society.

It isn't easy to spend all week studying at college, then prepare sermons, drive 70 miles on the week-end to conduct services and attend to the spiritual needs of 90 families. And it doesn't give him much time to spend with his wife and two children at the two-storey, ten-room Lowville parsonage.

But it would have been even more difficult seventy years ago when there were eight preaching points. About that time, the people of Lowville gave their minister a new buggy to help him get around the scattered charge. Of course, the charge had the benefit of a full-time minister at that time. In fact, ordained men served there from the founding of Lowville church in 1871 until Mr. Waite arrived three years ago.

And through the years, ministers at Lowville have received some good local pulpit support. Although Burdge Gunby died in 1930 at the age of 91, there are still a few people around who remember him as a powerful preacher. The Zimmerman Bible Class is still conducted on the pattern set by another outstanding lay preacher, Hamilton Bennett, who died seven years ago.

But it's the present and the future that concern Lowville church officials.

"What can we do to strengthen the spiritual life of our church? How can we bring in people in the community who are outside the church?" These were the questions constantly asked at recent meetings of the Christian Education Committee and the Official Board. It was that concern that sparked a Holy Week mission to members last spring, the first such services held on the charge in 33 years.

But 45 of 47 families answering a questionnaire sent out last winter by the minister were satisfied that the church was providing an adequate programme of activities for spiritual growth and enrichment.

This programme includes activities for children, young people, women and couples. There is no organization for the men. But most of the men of the two congregations have one or more jobs to do in the church, in addition to their many community interests and the long hours they must spend on the land.

The Christian Education committee is strong and active. The two Sunday Schools attract more than 200 youngsters, and last summer's Vacation Bible School was an outstanding success.

Missionary interest is gradually developing at Zimmerman, and it is very much alive at Lowville. And at least partially responsible for this local zeal for missions are Mrs. Louise Gunby, whose early ambition was to be a missionary, and Mr. and Mrs. Keith Coulson, who found their educational qualifications insufficient for service as agricultural missionaries. It's reflected in Missionary and Maintenance Fund givings which increased 38 per cent. last year.

Indications are that M. and M. contributions will climb again this year, as will local funds. A comprehensive budget, the first most folk can remember, has challenged the congregation this year.

It was no easy task for Student Minister Waite to convince the stewards and the congregation that they needed a budget. "If we have the money we spend it; if we haven't, we don't. That's the way it has always been, and we don't need a budget to tell us how to spend it," he was told.

Many of the organizations raise funds through social functions, of course. The annual fowl supper at Lowville draws people from communities all around, from Toronto to Hamilton. The strawberry socials and fish dinners at Zimmerman are big events in the community. And the Couples' Club lawn socials are always well attended.

But these and many more social events aren't sufficient to keep the young people on the farms. More lucrative jobs and a more exciting life have drawn hundreds to the big cities in recent years. The farm population is lower than it has ever been.

Now economists are telling the farmer that the days of the family farm have passed. They can't economically farm less than 100 acres, and they can't run a dairy farm on a small scale. Farm labour is becoming expensive and hard to find.

The future is a big question mark as far as farming is concerned in this part of Ontario, in the centre of a rapidly expanding industrial belt.

This concern for the future is evidenced in church affairs. Although all but one family answering last year's questionnaire said they thought a student minister was proving satisfactory for the needs of the congregation, the Official Board spent considerable time discussing what course they would take when their minister is ordained. They want him to stay on after ordination next year, and are willing to increase his salary accordingly. But they are afraid he will be sent off to a mission field, and they don't know what will happen if they get another student.

The man who fills the pulpit must know and appreciate farm people and their problems. For, in spite of what the economists say, farming will continue to be Halton County's biggest industry for years to come. And Lowville will continue to be a peaceful, crossroads community in a rich agricultural area. Coulson, Colling, Coulter, Readhead and some of the other old family names may disappear, but others will take their places. The church will continue to be the hub of life and activity.

"Are we going to Lowville this morning?" my four-year-old son asks at breakfast almost every Sunday. He has only been there for one Sunday morning service.

Young or old, you can't forget the people, the community or the church, once you've been to Lowville. ●

Harvest Home

Let us lift up to God, as with hands of thanksgiving, firesides and shadows, the laughter of children, a stranger's voice and even the wounds of bitter experience which have made us strong and sunk our roots deeper than a tree's. There is all the past of human life and the wealth it has won for us, and the present of labouring hands that harvest our wheat, build our homes, write our books, and guard our sleep. All about our lives stretches the glory of God's love — a love that fills the whole earth, red with the sacrifice of the brave, alive with the noise of great industries and the patient murmur of ten thousand men. Above all, there is the life of the Master, His fear-free love, the rest of His yoke, His precious sacrifice on Calvary and the sheer glory of life everlasting. Our lives are but tiny ships on the great sea of God's goodness and we must keep praising Him for His kindness; for sorrows healed, tender memories, the beauty of the earth, this painless breath, the stars of night and the love which touches dark hours with light and loveliness.

—A. E. Cresswell

Mission Conference

Thirty-eight missionaries on furlough from Angola, India, Japan, Korea and Trinidad met at Alma College, St. Thomas, Ontario, recently for a conference on the theme "World Events in the Light of the Christian Faith." With officers of the Board of Overseas Missions and the Woman's Missionary Society they discussed practical problems, pooled resources and learned new techniques. Dr. Angus McQueen, London, gave two inspirational addresses. Other speakers included Dr. "Bob" McClure, Dr. H. W. Outerbridge, Dr. William Scott, Rev. Earl Leard, Miss Edith Clark and Miss Constance Wager.

The Church finds a way . . .

IN CROWDED HARLEM

By ROBERT WRIGHT*

A FEW blocks from New York's Union Theological Seminary, surrounded by such varied cultural and intellectual institutions as Riverside Church, International House, Julliard School of Music, Jewish Theological Seminary, and Columbia University, there is a steep embankment, below which stretches the "other world" of Harlem, New York's vast, crowded Negro section. As you walk down the concrete steps built into the rock face of the cliff, you become aware of this other world, and marvel at the sudden transformation from reserved sophistication to robust vitality. At the foot of the embankment squats the Church of the Master, from which Dr. Jim Robinson has made his trips into many parts of the world. You may walk on past the Church, into the teeming life of Harlem, or continue south along the hill, and so see more plainly the stark contrast of crowded apartment buildings against the green spaces of Central Park. On the east side of the park, there is Fifth Avenue, New York's fashion centre, with its costly apartments, impressive churches, fashionable institutions. Perhaps after seeing this it is too much to ask you to take again to narrow streets which lead east under a railway track, and into East Harlem, the most congested area in the United States. Yet there it lies, just a few blocks from the wealth and urbanity of Fifth Avenue, and so it cannot be ignored, if only because its young hoodlums so frequently leave their own territory, and work havoc among the rich.

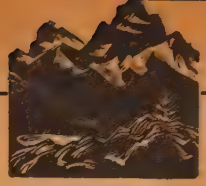
East Harlem is made up mainly of a Negro, Porto Rican and poor white population, its thousands of people packed tightly into the noise and stench and filth and immortality of tall, dim-lit, run-down tenement buildings. Its streets are full of frantic life. In warm weather divergent strains of sensuous music clash through open windows, meeting on the sidewalk in a weird cacophony. Children play games, men talk and drink beer, women lean out windows. Gangs meet in garbage filled alleys, narcotics addicts get their "shots" on rooftops, teen-agers make love in grimey, dark hallways. Many children never learn the meaning of the word "father"—it cannot really be applied to any of the numerous men who take up temporary residence with the mothers of the disheveled households which can scarcely be termed homes. That is, the children know only this, except for those instances when they have experienced warmth and love, like that radiating from the four small churches of the East Harlem Protestant Parish, which stand firmly entrenched in the midst of eight crowded blocks of this forgotten area.

The Parish was the brain child of three graduates of Union Seminary who eight years ago decided to tackle the problems of a depressed area by making use of vacant store fronts as centres of operations. They felt that the Church, in order to witness adequately to the message of the living Christ, must come among the publicans and sinners of East Harlem, and so they rented a run-down building, whitewashed the walls, hung up a Cross, put out a sign, and set up shop. They played ball in the streets with the kids, they visited the parents in the homes, protested against poor education, ill health, crowded housing, injustice, brutality, neglect. They comforted discouraged and suffering people, befriended homeless youngsters, sought release for people unjustly condemned, defended those unable to defend themselves. They felt the need to serve, not only by a show of sympathy, but also by actual identification with their people, and so they and their families moved into small, typical East Harlem apartments, where they centred their lives around the four disciplines of their group ministry: worship, vocation, economic and political witness.

Today seven ministers, four of whom are married, serve the Parish, with assistance from students from Union and volunteers from other churches in the city. Their denominational backgrounds and theological convictions vary, but in the Parish they express a unity of commitment which is seldom seen in the Church today. Their boisterous optimism is based on a Christian conviction which cannot be confounded by a pessimistic environment.

The East Harlem Protestant Parish does not claim that its experiment is a quick cure-all for the Church; nor do its ministers minimize the differences between their situation and that of other ministers in more traditional circumstances. Nonetheless, certain facets of their radical approach are worthy of examination by other people concerned about the problems of the inner-city Church. And as people concerned about the Church in Canada, whose larger cities may follow a pattern of development at least in some ways similar to that in New York, we in the United Church have an opportunity to profit by the thinking and experiences—as well as the mistakes—of the East Harlem Protestant Parish.

*Robert Wright has been studying at Union Theological Seminary, New York.



New Books

ENTRUSTED WITH THE GOSPEL

By David A. MacLennan, formerly of Timothy Eaton Memorial Church, Toronto. A Religious Book Club Selection. This book comprises the Warrack Lectures on Preaching, delivered at Glasgow and Aberdeen Universities, 1955. An inspiring book for the minister. $2.00.

THE MINISTER'S MANUAL, 1957

Compiled and Edited by M. K. W. Heicher and G. B. F. Hallock. A study and pulpit guide for the calendar year, 1957. Thirty-second annual issue of this immensely helpful "Minister's Working Tool." Packed with facts, ideas and suggestions. $3.00.

WORLD CHURCH: Achievement or Hope?

By John Webster Grant, Professor of Church History, Union College, University of British Columbia. Does the "world church" or "ecumenicity" mean something in the future or something now real but which can never be fully realized? An important assessment. $1.25.

JESUS' BELIEF IN MAN

By Edwin McNeill Poteat. The author was outstanding in three ways, as minister, teacher and college president. He here discusses the Temptations, Beatitudes, Sermon on the Mount, proverbs, parables. He thinks that Jesus had an optimistic view of man's nature. $2.50.

THE PROTESTANT WAY

By Kenneth Hamilton. An illuminating essay in interpretation. The author discusses the foundations of Christian theology and church life in order to justify the claim that there is a distinctive "Protestant Way." Both scholarly and readable. Valuable to both minister and layman. $4.25.

JESUS CHRIST: The Risen Lord

By Floyd V. Filson, McCormick Theological Seminary, Chicago. An essay in biblical theology. Dr. Filson uses the resurrection of Jesus as the central interpreting fact. He discusses the earliest gospel witnesses and the faith and life which result from the basic message. $4.00.

THE UNITED CHURCH PUBLISHING HOUSE

299 Queen Street West, Toronto 2-B

THE WINDSOR COUNCIL *In Focus*

Photos by E. L. HOMEWOOD

JUST what is a General Council? How does it differ from conferences and conventions held by all types of organizations across the country?

Even our camera was unable to catch the full answer We did record on film some of the interesting highlights and some of the distinguished delegates and visitors. The spirit of the event, and the significance of what went on couldn't be photographed.

This photostory shows some of the happenings, and some of the people at the 17th General Council, meeting in Windsor, Ont. The camera couldn't record the impressions made or the feelings of the commissioners as they heard:

. . . famed missionaries such as Dr. Robert McClure and Dr. Sidney Gilchrist;

. . . distinguished Canadian churchmen like the Rt. Rev. George Luxton, Anglican Bishop of Huron, and the Rt. Rev. Findlay Stewart, Moderator of the Presbyterian Church of Canada;

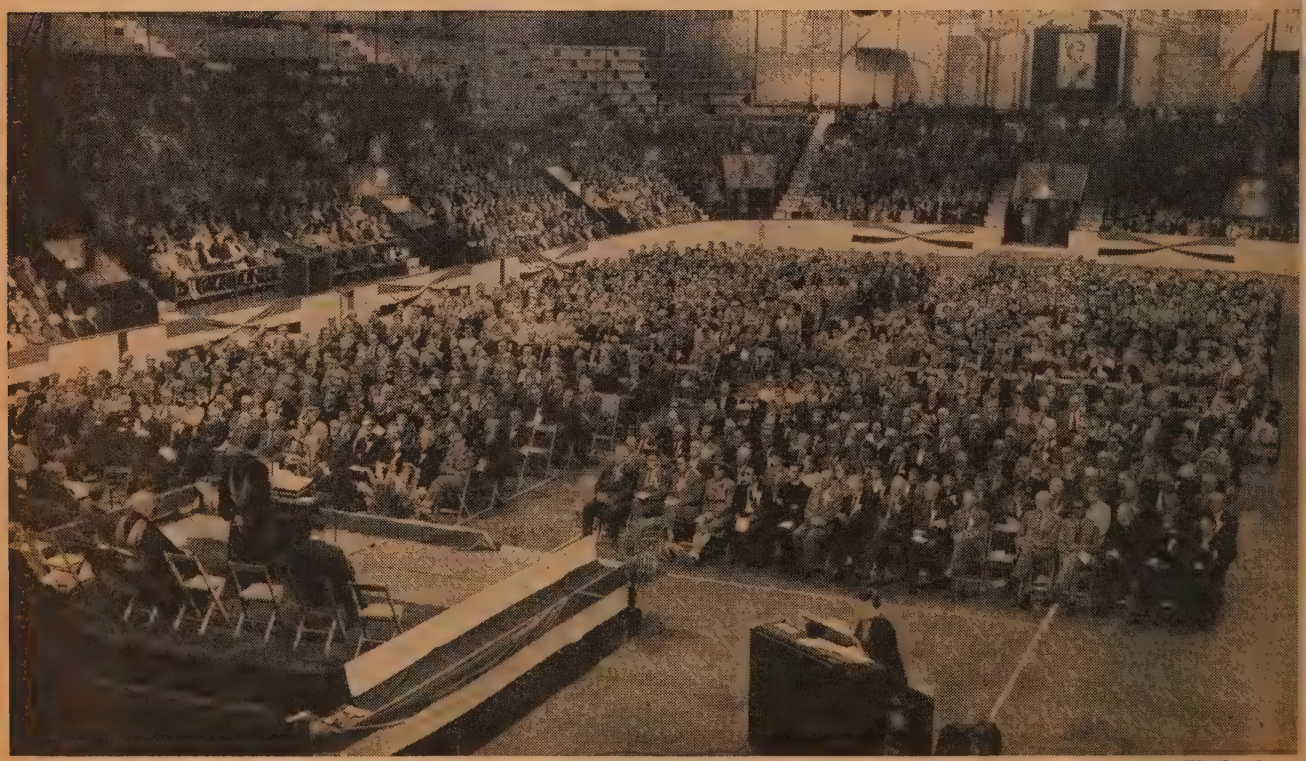
. . . international figures such as the Rev. Tai Young Hahm, 84, former vice-president of the Republic of Korea and Moderator of the Presbyterian Church of the R.O.K.;

. . . fraternal delegates of the character and stature of the Rev. Daniel Patlia, principal of Union Theological Seminary, Indore, India.

The camera couldn't record the seriousness of the debate on the abolishment of capital punishment; the thoughts of the

(*Continued on page 29*)

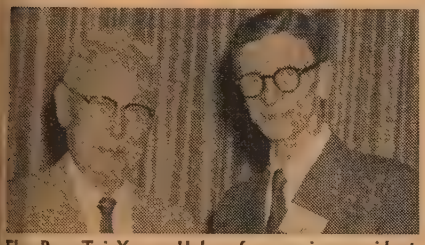
The Rev. Alan Walker, D.D., of Australia, preaches the old-fashioned Gospel with a present-day application, at the launching of the Mission to the Nation, to a crowd of 6,000 in Windsor Arena.



Windsor Star

Two of the Church's renowned medical missionaries, Dr. Robert McClure of India and Dr. Sidney Gilchrist of Africa, renew acquaintances outside Central Church. A dozen missionaries from six mission fields attended.

Smiles break forth as the Moderator's wit and humour breaks through the tensions of the Pension Fund debate. But one commissioner strides to the microphone with something to say on the subject. Dr. Thomson kept the debates moving and saw to it that none were dull.



The Rev. Tai Young Hahm, former vice-president of Korea, with his interpreter, the Rev. William Scott, who has just completed 40 years as a missionary in Korea.

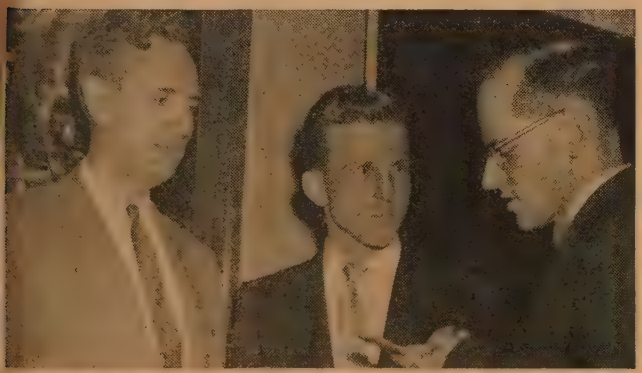
Busiest people during council sessions were the secretaries, the Rev. E. D. Murray of Halifax, C. D. Powell of Nanton, Alta., and Dr. E. E. Long. The General Council office staff (right) worked far into the night mimeographing minutes and reports.

Dr. H. E. D. Ashford, secretary of the Missionary and Maintenance Department, chats with the Rev. Daniel Patlia, who came out of one of India's most primitive tribes to become principal of a seminary. There were fraternal delegates from six countries.

Sixteen radio and seven television broadcasts were done at Windsor. The Moderator, the Rt. Rev. J. S. Thomson, is interviewed by Ron Lowman, Toronto "Daily Star" church reporter.

Toronto Star

It was all too much for Randy Seaby, 5, of Windsor, so he took a nap on the pile of commisioners' luggage in the church hall. There were 382 commissioners from all parts of Canada.



The Rev. Keith Woollard, radio and TV director, takes note of some experiences of Victoria College student James Shynkar, who spent the summer at Sandy Lake, Ont., Indian mission school. Dr. R. W. K. Elliott looks on.

Mrs. Thomson joins her husband, the Rt. Rev. James S. Thomson, at press conference after his election as Moderator of the 17th General Council. Eight were nominated for the post; five ballots were needed to choose the Very Rev. George Dorey's successor.

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.AN? WHAT WILL YOU DO?

About the . . .

MISSION TO THE NATION

The Rev. J. Alan Walker, D.D., of Australia, speaks at the launching of the Mission to the Nation, in Windsor Arena, during Seventeenth General Council of The United Church of Canada.

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. How often should church members be called on by their minister?

A. Many ministers try for once a year, but in large churches this may be impossible. In well-organized congregations the elders call four times a year.

Q. I am 32, have my Matriculation, am married with small children. How long will it take me to get through for the ministry?

A. We would have to have complete information, but it would seem that you could either take your University degree plus three years in theology; or you could be granted permission to take the short four-year course: one arts, and three theology. From your address we know there is a theological college in your city. It might be wise to discuss it with the Principal; or write Dr. Harold Young, 299 Queen Street West, Toronto.

Q. I was confirmed an Anglican, but joined the United Church when I married. (My husband is United.) Do you think my minister would object if he knew that sometimes when I am visiting my parents I go with them and receive communion at my old home church?

A. We would hope not.

Q. Our minister spends more time calling on non-members who rarely come to church, than on the faithful people. Do you think this wise?

A. It may not be wise, but it may be right. Read Luke 19: 1-10.

Q. Does the President of the W.A. have to be a member of the United Church?

A. To be eligible for such an office she should be.

Q. In our Church a little clique has dominated the Board for years; they pass the offices around and no new man is ever elected. What can be done about it?

A. The government of the United Church is democratic. Such situations as this require courage enough to protest and seek change. The Annual Congregational meeting is the time and the place. If it is as you say the congregation can be trusted to correct it if someone with vision and courage provides the leadership.

Q. Is it permissible to have a bridge party in our church gymnasium?

A. We are strongly prejudiced against it. But it is your session's responsibility.

Q. Why do you think young people of the United Church stop Sunday School so soon? We lived in the southern States where all the young people on our street went to Sunday School as well as Church (Baptist).

A. Because their parents don't go. Millions of adults attend Bible classes in the Southern Baptist churches. Their children go, too.

Q. Has the United Church any official policy towards Alcoholics Anonymous?

A. We strongly commend the work of A.A. (See "Fellowship or Fission") p. 65. The 1955 report of the Board of Evangelism and Social Service.

Q. Are members of the United Church forbidden to bet on horse races?

A. Not forbidden. The United Church doesn't work that way. They are urged not to.

Q. Can a divorced person serve as an elder?

A. Yes, if the congregation elects him (or her).

Q. Does the United Church operate homes for unmarried mothers in different parts of the country?

A. Yes, but we don't call them that.

Q. Why do ministers receive a month or more when most persons have only two or three weeks holidays?

A. Ministers on active charges usually work a three shift day, often seven days a week. Their homes frequently serve as office, and social centres. 'Phone ringing is incessant. Result: a good vacation is helpful. In addition it provides an opportunity for a little reading and thoughtful planning of the next year's work, plus time to visit other churches and see something of the country, go on a trip, or take a summer course.

Mr. Arthur Blair has been appointed General Manager of the Abstainers' Insurance Company, Simcoe, Ont., from October 1st. First policies for auto insurance will be issued on that date. He is a member of the National Board of Men.

N. E. M. News

Windsor Mission

"THERE is a great spirit of expectancy here," reports the Committee Chairman, Rev. G. Petrie, as we go to press and as the National Evangelistic Mission at Windsor is running at half-way, "It is a heart-warming experience." Five thousand people attended the opening meeting on Sunday, Sept. 23rd and two thousand came out for each of the later meetings. These numbers will probably swell as the Mission moves along towards the climax on Sunday, Sept. 30th. The Missioner, Rev. A. L. Griffith, Chalmers Church, Ottawa, is a masterly preacher. Fifty people have already made decisions. Music has been a feature of the meetings. Soloists from Windsor and Detroit have assisted, as well as the Salvation Army Band. Massed choirs will probably be present for the final meeting. Plans already have been made for a follow-up Visitation Evangelistic Campaign and a number of Preaching Missions during late fall and winter.

Many of the Fall Missions have already been held in the Conferences, but it is too early for reports to be received. Saint John will have a Mission Oct. 28.-Nov. 4th with Rev. J. G. E. Ball as Chairman of the committee and Rev. R. W. K. Elliott, D.D., as Missioner. Dr. Alan Walker, Australia, will be the Missioner at the Ottawa Mission, Nov. 1-6, Committee Chairman, Mr. W. H. Scrivens. Montreal's Mission will be interdenominational with Rev. Bryan Green as Missioner. Kingston's Mission will be Oct. 28-Nov. 6th with Rev. E. Campbell as Missioner and Rev. W. F. Banister, Chairman of the Committee; and Peterborough's to be held Nov. 4-18 will have Rev. J. Blinco in charge and Mr. Eric Whiteley as Chairman of the committee. Hamilton will have Dr. W. M. Kelly as Missioner and Rev. C. A. S. Elliott, as Chairman. Calgary Mission will be Oct. 23-28. Rev. J. G. Gorwill, Vancouver, will be Missioner and Rev. J. L. Pottruff, Committee Chairman.

Morrison St. Church, Niagara Falls, Ont. said farewell to the minister, Rev. G. C. Quigley and Mrs. Quigley prior to their departure for their new charge, Division St. Church, Owen Sound, Ont. Gifts, presented from a number of organizations, included a purse from the Official Board.

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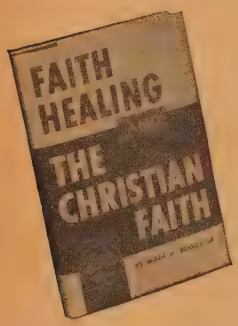

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Religious news in brief

POLAND. Holy Trinity, Warsaw, the country's largest Lutheran Church is being returned to the control of Church authorities by the Government. The only Lutheran Church, Holy Trinity, was taken over in 1950 as a youth centre and converted into a concert hall in 1954. Built in 1780 this Church was destroyed in 1939 in the seige of Warsaw. It was rebuilt in a five-year period immediately following World War II through government subsidies and voluntary contributions from Lutherans everywhere. It was seized by the Polish government just as reconstruction neared completion. Modelled after the Pantheon and seating 5,000 Holy Trinity stands on a small hill in the centre of Warsaw.

SWITZERLAND. The 400th anniversary of the ministry of John Knox in Geneva has just been marked by a three-day celebration in which Church of Scotland leaders and officials took part. A highlight of the occasion was the installation of Rev. Niall D. Watson, former minister of St. George's and St. Peter's in Glasgow as the new minister of the Scottish Church's congregation in Geneva.

NEW ZEALAND. The Auckland Presbytery at its annual meeting passed a resolution urging the General Assembly of the Presbyterian Church of New Zealand to investigate the advantage of Federal Union on non-Roman Catholic Churches. In the plan they propose each affiliated Church would retain its identity and autonomy but would surrender certain legislative powers within a definite prescribed area, to a federal association for dealing with "matters of grave importance affecting Church and State."

UNITED STATES. The American Association of Theological Schools is to have its international headquarters at Dayton, Ohio, made possible by a grant from the Sealantic Fund set up by John D. Rockefeller, Jr., Dr. Charles L. Taylor, dean of the Episcopal Theological School in Cambridge, Mass., will become the first full-time executive director on January 1, 1957. The Association includes 79 accredited seminaries, 43 associate schools in the United States and Canada, with two affiliates in Argentina and the Phillipines. Its purpose is to advance the mutual interests of theological education in all countries. Four United Church Theological colleges are associates: Emmanual, Toronto; Pine Hill, Halifax; Queen's, Kingston and Union, Vancouver

GERMANY. Operating under the auspices of Hilfswerk, relief agency of the Evangelical Church in Germany, the Evangelical Settlement Service in West Germany and West Berlin on its 10th anniversary announced that a total of 19,000 housing units accommodating 80,000 persons had been built since the end of the war. Refugees and expelled families from the former East German areas have benefitted from this programme to relieve the acute housing shortage in Germany. The projects which are valued at about 300 million marks ($72 million) were made possible through contributions from German and foreign churches and their charitable organizations. The current programme calls for the erection, this year, of 4,000 more housing units.

LONDON. The Bow Bells are to ring again after fifteen years of silence. During the Blitz the English-speaking world was saddened at the news that bombs had destroyed the Church of St. Mary le Bow on Cheapside and its legendary bells. Donations from people everywhere have made the restoration possible, and within a month or two the bells will ring again. Will they sound as they once did, we wonder. We like the gay "oranges and lemons" tune which the bells of St. Clement's have recorded and the B.B.C. plays to awaken the nation every morning; we are familiar with the booming of Big Ben; but to us the sweet tones of the bells of Bow are loveliest of all London sounds. We lived in Highgate, and it was there at the bottom of the hill that Dick Whittington heard the chimes calling him: "Come back Whittington thrice Lord Mayor of London town." In our house the clock presented to the owner by the Billingsgate Council had both Westminster and Whittington chimes. In the winter mornings, the round tones of the Bow bells dropping into the coldness were the first sounds we heard.

We found the Church the day we went hunting for the birthplace of the late Dr. Ernest Thomas, that stormy petrel of the United Church, well beloved in the Editorial office, who had been born, a true Cockney, within the sound of the Bow bells. We visited the Church several times later and found it always the same. The organist would be there practising and the charwoman scrubbing the floor. No one else was around. We would sit in a pew listening to the music of the fine organ, expectantly waiting but never quite sure when the bells would begin to play and by the very immensity of their sound drown out the organ. It was a strange feeling, being wrapped around with melody, the sweet melody of the bells of Bow.

It is good news that once more from the Church belfry, the Bow Bells will swing their music out over the roofs of London town.

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

We've been looking over the little paper-covered books that have come to us ove the past few weeks. There is quite a variety and they look interesting. From th Edinburgh Press, London, England, there is *Under the Cross* by Jean Fraser, know to many Canadians as a former Director of the Youth Department of the World Counc of Churches. The book is a study of the Church's mission. $1.50. *West Indies* b W. Easton is one of the series *What of the Church*—a pamphlet designed to give brie descriptions of the situation facing the Church in tension points. 30 cents. Missio Study books, *Africa: A Handbook for Leaders* by Winnifred Warr, 60 cents, and *Fir in the Faith,* 40 cents, story, lesson and projects on Africa for boys and girls by E. T Barton, are two others. *By the Waters of Babylon* is a dramatic presentation depictin the suffering of ordinary people and refugees, by Janet Lacey, 60 cents. The Religiou Education Press, Wallington, Surrey, sends along *The Travels and Letters of St. Paul* b C. J. Stranks. Canon Residentiary of Durham, 50 cents, a Refresher Course for Day Scho Teachers using the Norfolk Education Authority syllabus. From London's Independen Press we have received *The Hope of Glory,* the Drew Lecture on Immortality, 195 by H. F. Lovell Cocks, 50 cents. *Aspects of the Cross* by the Rt. Rev. J. W. C. Wan —Talks over the B.B.C., 20 cents. *The Treasurer and Church Finance* by John B. Gott with a foreword by Leslie E. Cooke, 20 cents, and the only cloth bound one, *All Tha Jesus Began* by R. H. Copestake, a brief history of the early church, $1.50. Two Pendl Hill Pamphlets have come—in bright yellow and green covers—*Blake's Four-fold Visio* by Harold C. Goodard, 35 cents, and *A Shelter from Compassion* by Ruth E. Durr, 3 cents. The Upper Room Press, Nashville, Tenn., has sent along *Finding God Throug Suffering* by Dr. Maldwyn Edwards, whose name is well known to United Church reader 15 cents. And finally, Ryerson Press sent up two S.C.M. Booklets, *Letters on Pacifis* by John Ferguson and Ian Pitt-Watson, 75 cents, and *Galilean Christianity* by L. E Elliott-Binns, No. 16 in Studies in Biblical Theology, $1.50.

The Vocabulary of Faith

By Hampton Adams. (St. Louis, Mo.: The Bethany Press.) $2.50.

Reviewed by D. M. Perley

Dr. Hampton Adams is a prominent minister of the Disciples of Christ Church and pastor of the Park Avenue Christian Church, New York City. He also gives courses at Union Seminary and has been on the staff of special lecturers at Yale and other colleges. This book is a study of some words and phrases peculiar to Christian faith. It was undertaken according to the author because words may lose sharpness and intensity of meaning by frequent repetition. And also because the "language of the street" cannot carry the Christian gospel's full weight of meaning. The gospel should be presented simply but this cannot be done by compressing the gospel into ordinary words. It can be done by patient instruction of the people in the vocabulary of faith.

The book is divided into twelve chapters whose titles are familiar Christian words of this vocabulary. Revelation, faith, atonement, grace, the love of God are some of the headings. These are expounded clearly and with a few telling illustrations that bring them into the range of our everyday thinking. His references to authors ancient and modern reveal a wide and careful survey of literature and an insight into the spirit of the best.

Dr. Adams has written four or five other books on themes relating to the ministry and its problems which no doubt would prove valuable as this one does in illuminating the thought of the lay members of the church. I believe this book, modest as it is in scope, should prove stimulating in leading our people into a more adequate understanding of the full range of Christian loyalty and service.

Separated Unto the Gospel

By Walter W. Bryden. (Toronto: Burn & MacEachern, 1956.) $3.00.

Reviewed by S. MacLean Gilmour

In his introduction to this collection o occasional papers, Dr. James Smart speak of their author, the late Professor an Principal of Knox College, as one wh "moved the (Canadian Presbyterian Church at the level of its faith and it deepest thinking as had no other man i its history." If this generalization is mean to apply only to the years after 1925, may be true. And, through many graduate of Emmanuel College who were firs exposed to so-called "Neo-Orthodoxy through contacts with him and his student Dr. Bryden's influence also spilled ove into the United Church.

Apart from the selection of beautifu prayers in Chap. 5, most of the essays an sermons are dated and will not now hav much interest to any save Dr. Bryden former students. Furthermore, careles proof-reading causes some unnecessar annoyance to the reader. Only the fina section, a series of five short lectures o "The Presbyterian Conception of the Wor of God," can be said to justify the book

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ublication for the general reader. In these rticles Dr. Bryden attacked Fundamentalism, Liberalism, and Thomism as "different orms of the rationalizing of Revelation" nd pleaded for what he says "the Reformrs meant by God and the Word of God." ince many of us cannot recognize "Liberlism" under Dr. Bryden's caricature, and ince he asserted that the "Word of God" annot be defined, but "must be revealed f it is to be known," we may not find even hese chapters very helpful.

'A Man Sent from God. The Biography of Robert E. Speer"

By W. Reginald Wheeler. (Westwood, N.J.: Fleming H. Revell Co.) $3.95.

Reviewed by A. A. Scott

For more than a generation there were wo men, laymen both, who occupied comnanding positions in the Church, and in he student world, and who probably gave lirection to the lives of more young people n their formative years than any others. These were John R. Mott and Robert E. Speer. Dr. Mott was perhaps a greater world figure, but Dr. Speer in his capacity of Secretary of the Foreign Missions Board of his Church, and in his contact with students in the U.S.A. and Canada, did an equally important work.

In this biography Dr. Speer is depicted as a very attractive, very human, very humourous personality, one who entered with zest into all sorts of experiences, one who was truly a great soul, who in the midst of all the honours and distinctions conferred upon him preserved the humility of a child. There were few, if any, men in his day who could approach Dr. Speer in knowledge of the meaning and strategy of Foreign Missions, and in his ability to present the cause of Missions to his Board and to the Church as a whole. His knowledge was derived, not merely from books, nor from intimate contact with foreign missionaries, but was made real and personal by his frequent visits to mission fands, where he showed his determination to undergo any hardship of travel in order to get to know all that was to be known.

Dying We Live: The final messages and records of the Resistance

Edited by Helmut Gollwitzer, Reinhold Schneider and Kathe Kuhn. (Toronto: McClelland & Stewart Ltd.) $5.00.

Reviewed by Honor Buttars

During the last war a picture entitled "The Seventh Cross" made the rounds of the movie theatres. As some will remember, it depicted the escape of a man from a Nazi concentration camp and his adventures as he sought to flee Germany. He was successful in this due to the compassion of some ordinary German people. The reaction to that film by many was one of disbelief that there was even a shred of decency left in Nazi Germany. It was both a refusal to accept the implications of the concentration camps as well as a human tendency to indict a whole nation for its sins. True, no more horrible deeds were committed in history than in Nazi Germany, but as these letters reveal, there was also displayed the purest and highest nobility in reacting to this evil that human personalities can reach. Although the fires of Nazi injustice and cruelty tempered their souls, Dr. Niebuhr reminds us in his Preface that we must not in our thinking confine this greatness to one nation any more than the wickedness which brought them to their deaths.

We have in this collection the last letters and testaments of about fifty people who were in prison awaiting death between the years 1933-1945. One exception, Jochen Klepper, poet, chose voluntary death along with his wife and stepdaughter rather than be separated from them. They were of Jewish extraction and for that reason were soon to be torn from him. The victims were from every walk of life, both men and women, many of them quite young. There were landed proprietors, high ranking army officers, soldiers, diplomats, statesmen, journalists, jurists, lawyers, civil servants, professors, students, business men, poets, musicians, a miner, a sailor, an anonymous farmer, the Mayor of Leipzig, and many clergymen and theologians, both Protestant and Roman Catholic. Some had spoken out against Nazi tyranny as individuals, some were in resistance groups, some had been involved in the abortive attempt on Hitler's life in 1944, some were suffering because they happened to be Roman Catholic priests or were of Jewish lineage. All these were but a handful of the hundreds who were imprisoned or had fled the land through Hitler's vengeance. But even if these had been the only martyrs in Germany, they would have made a sufficiently glorious testimony for all time to the indwelling power of God which allows men to transcend the fear of pain and death.

Reading these letters is like reliving the era of the first Christian martyrs. . . . This is a book that every Christian and every church member has a duty to read, even though he fears the painful lump in his throat and the sting of tears upon his eyelids.

A Place of Adventure Essays and Sermons

By John J. Johnson. Foreword by Hughell E. W. Fosbroke. (Toronto: Oxford University Press.) $2.25.

Reviewed by Roy M. Pounder

Father Johnson is the Rector of St. Martin's Episcopal Church in Harlem, New York City—a densely-occupied area which is the Negro capital of the world. This book is an interesting sociological study; and the sermons, as well as the essays, should be read from this point of view. If the present review is ever seen by the author, I would even venture to suggest that out of his long and varied experience among the Negroes of Harlem he should give us another book, dealing in greater detail with the social, economic, political, and religious conditions in that area.

At a time when the recent Supreme Court judgment against segregation in the schools has re-opened the racial question in the United States, with tragic possibilities, both local and world-wide, this book provides a timely and moving contribution to the discussion of one of the major issues of the current age. (over)

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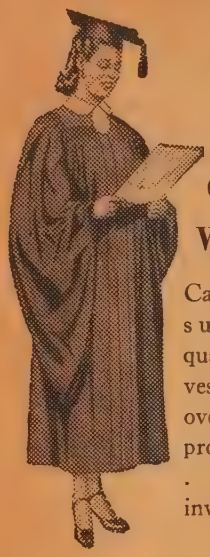

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Joshua Doan

By Gladys Francis Lewis. (Toronto: The Ryerson Press.) $3.50.

Reviewed by Dorothy Dumbrille

All too little has been written around the Duncombe Rising, a little-known phase of the Mackenzie Rebellion of 1837 in Upper Canada.

Gladys Francis Lewis tells the story of Joshua Doan, son of a divided family. Being Quakers, the Doans do not believe in violence but, on the other hand, they have a passionate love of freedom. Joshua, dark, vivid and powerful son of Jonathan Doan, is drawn into the current of revolt and becomes a leader in the struggle for reform although his religious convictions are against what his heart tells him he must do.

In an effort to keep a friend from engaging in active warfare, Joshua who has been exiled to the United States, boards a boat which is to be engaged in an attack on Canada. The boat draws away from its moorings before he can reach shore and he is, in the end, arrested for his part in the attack and sentenced to be hanged along with the other rebels. He is buried in the Quaker Plain of South Yarmouth near St. Thomas, Ontario, on what is known as Tannery Creek, in the old and beautiful Friends' burying ground west of Sparta village.

The rest is fiction. His beautiful young wife, Francie, and other characters lend romance and charm to a story filled with action and historical interest. Here we have one of the patriots who died for the cause of freedom when he could easily have submitted to discipline and the popular opinion of his time; a turbulent era in Canada's early history.

Mountain Dog

By Hubert Evans. (Toronto: The Ryerson Press.) $3.25.

Reviewed by H. B. Hawthorn

Hubert Evans is a fine writer of stories of Indian life. In *Mountain Dog* he has turned out a first class tale for boys. The setting is the salmon country of the northern coast of British Columbia where some Indians live close to their former traditions. Their life is threatened by the encroachment of the White entrepreneur with his lumber and other enterprises.

Mr. Evans steers clear of the pitfalls which beset many writers of the frontier. His Indians are neither too noble nor too benighted. He makes them sympathetically understandable and the reader is gripped by the dilemma of a young boy returning home from high school who finds that the first opportunity for his own advancement threatens the livelihood of his community.

A thrilling tale leads the reader through good descriptions of the marvels of the salmon run, the exploits of an unusual but believable dog, and the operations of the ever-dependable Royal Canadian Mounted Police.

Although this is listed as a story for boys and they will be its main audience, this middle-aged reviewer can attest that it will give pleasure to some older readers as well.

Your Prayers Are Always Answered

By Alexander Lake. (Toronto: The Co Clark Co., Ltd.) $3.50.

Reviewed by E. M. Cook

I approach any book on "Prayer" som what critically or maybe prejudicially. was once assigned the task of studying th origin and development of prayer in th Old Testament. This led me to the co clusion that prayer is, essentially, and i the Bible, "ASKING." The "Modernist approach is largely begging the questio by arguing that prayer is largely sever other things. The "Fundamentalist" to often offends by proving too much abou answers to prayer. The title of this boo makes one set up his guards before begin ning to read, but having begun he i carried along by an interesting style, huma interest stories that are well documente and that argues well for the main thesis This it does without giving offence o calling for too much on one's credulity.

Brief Chats With Parents: How to help your child grow up

By S. R. Laycock, Ph.D. (Toronto: Th Copp Clark Co., Ltd.) $2.00.

Reviewed by Honor Buttars

"This book has been written to hel average parents to understand their childre better," so Dr. Laycock begins his Preface Years of observation and study have mad the author one of our leading authoritie on child development and behaviour. Th radio and television have carried his talk to many parents throughout Canada.

He feels that in this modern age parent must be as trained in their task of guidin and understanding their children as the would be in any other profession.

In fifty-one topics—each one no mor than three pages in length, Dr. Laycoc first considers the growth of children a different ages, including adolescence; ho to help them in that growth in emotiona sturdiness, responsibility, character devel opment, friendship, play, discipline, etc In the second section he discusses such difficulties as lying, stealing, teasing cruelty, bed-wetting, thumb-sucking, datin problems, etc. The problems of the men tally retarded child, the gifted child, th only child, the adopted and the step chil are discussed here too.

At the back of the book the author has provided a series of questions on each topic to facilitate discussion in Home and Schoo and Parent-Teacher groups.

This is a book which every parent should place on his reference shelf beside the well-thumbed book on childhood diseases.

The Christmas Book Review Section will appear in the Nov. 15th issue of *The Observer*

People

The Lemkay Memorial Fund with Mr. Fred Botterill, Chairman of the Board of Trustees in charge, has been set up by the Grimsby Church to assist Mrs. Lemkay and her three children in case of sickness and for educational purposes. Mr. Lemkay, minister of the charge, died during the summer.

Rev. Ralph S. Huffer, the Parish Congregational Church, Washington, D.C., and *Dr. Edward L. R. Elson,* National Presbyterian Church, Washington, D.C., were guest preachers during the summer at the *Greenwood Church,* Baddeck, N.S.

Rev. A. D. Chapman was inducted into the Westboro charge, September 3rd.

Rev. G. H. Dunlop was inducted into Cumberland Charge, October 5th.

Publication Conveners of the Hamilton Presbytery met for a day in Wesley Buildings, Toronto, for a tour of the Publishing Plant and a conference on Publishing printing and films. The Book Steward, Editors and Publishing House Executives addressed the group and explained the services that are available from the Publishing House.

Rev. D. S. Henderson was inducted into the Emerson, Manitoba, charge on August 27th. From Altona Church, which is the youngest United Church in Canada with a membership of 117 largely comprised of Mennonites who have joined the United Church, the choir of 26 well-trained voices sang the 23rd Psalm unaccompanied.

Mrs. V. W. Kinsman of Stoney Creek, Ont., left for St. John's, Nfld. (Sept. 26), travelling by plane from Malton. As president of the Dominion Council of the Woman's Association of The United Church of Canada, she is visiting Woman's Associations in the Newfoundland and Maritime Conferences for three weeks.

First Church, Kelowna, B.C., Rev. R. S. Leitch, minister, held a special Young People's service recently presided over by Mr. Sidney Rowles, with Miss Mary Kabayama as speaker. Mr. Rowles is resuming his studies for the ministry at Union College, B.C., while Miss Kabayama, daughter of Rev. J. and Mrs. Kabayama, is going to the United Church Training School, Toronto. Gifts were presented and appreciation expressed to both for Church and community work.

Rev. Mortimer Lees, Ph.D., now of Victoria, a former pastor, was guest preacher at First Church, Kelowna, B.C., and a reception in his honour was held following the evening service.

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AFTERMATH

(*Continued from page 9*)

A Commission is to be set up to study and recommend concerning the future use of the property at 299 Queen St. West. The new building will probably not be ready for about two years.

Capital Punishment

One of the longest and most dramatic debates centred about the subject of capital punishment. At the last Council there was a split 112 to 111 to move for its abolition. Three memorials had been sent down on the subject again, and the sessional committee moved to direct the Board of Evangelism and Social Service to poll the Presbyteries on the subject. There was strong opposition to this when it was brought in, and the next day the sessional committee met again to bring in a new suggestion asking the Board of Evangelism and Social Service to direct a two-year study, prepare materials and that sort of thing.

The debate was sparked somewhat by the Mutchmor brothers taking different sides. Dr. J. R. opposed the abolition; his brother Harry, of Knox - Metropolitan, Regina, was for abolition.

The Council agreed almost unanimously (with five votes in the negative) on an amendment to the amendment by Dr. W. S. Taylor of Union College, B.C., which said that the Church believed Capital Punishment was contrary to the spirit and teaching of Christ, and called upon the government to seek alternative methods of treatment and abolish capital punishment as soon as possible.

We note that much of the press interpreted this as a compromise. After the on-the-fence attitude to the basic issue in recent years we thought it was a long step forward. The actual resolution reads:

"1. The United Church of Canada affirms its belief that capital punishment is contrary to the spirit and teaching of Christ.

"2. Recognizing the difficulty in practe of abolishing capital punishment unl suitable alternative methods of treatm are available, we urge the government o develop such alternative methods of tre- ment and abolish capital punishment s soon as possible.

"3. The church's primary responsibil being the spiritual redemption of any m who may be saved from capital punishme we urge the Board of Evangelism a Social Service to initiate and direct a stu through the church of how we may b fulfil this responsibility."

Dr. George Dorey pointed out that i necessity too many appointments to Ge- eral Council offices had been made by t Executive instead of the General Coun in recent years, and expressed the opini that this was not wise. The General Coun was not prepared to nominate a successr to Dr. George Williams, who will retiring next year, so the Executive w authorized to make the appointment. I Dorey has become the new Chairman the Vacancies committee. Dr. Robe Elliott, the Rev. James A. Fraser, and L Homer Lane have all been moved t from the rank of Assistant to Associa Secretaries.

Considerable discussion took place the matter of the standing of Field Secr taries — Assistants, Associates, etc., ar more work will be done during the ne two years to clarify their position.

Improved Pensions

Some very fine improvements in th Pension Fund benefits were made, partic larly for those on small pensions. It w pointed out that no M. and M. mone are going into funds for the future pensio of ministers; the present grants are a needed to pay for past pension fund credit The day will come, some decades henc when no M. and M. money will go to th Pension Fund.

The request for a full-time fund-raise for western Canada was turned down; bu a field Secretary for M. and M. in th west will be appointed. The Rev. Wm Smyth, who has been serving as a Assistant Secretary in the Toronto office will be taking the position late in the year Another request for the appointment of a full-time personnel officer was rejected.

Scores of little things which had exer cised the mind of parts of the church were handled with despatch. Alberta wants a better covering for *The Hymnary*. Mem orials requested a children's hymn book; a section added for children's hymns to the present *Hymnary;* additions of the catechism and communion service. All were referred to the Committee on Church Worship and Ritual. It is obvious that there is more and more interest in form and ritual in the church, and guidance is being requested.

The Commission on Faith recommended

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hat funerals be simple: that the casket e covered with a pall; that excessive xpenditure be avoided; that they should ot be held on Sunday; that the body hould not be displayed during and after he service; that fees should not be charged nd that members need not feel they hould offer fees to ministers. (This report vill be published in a later issue.)

The Government was asked to provide quota for immigration from Japan, Korea, nd Haiti. The Committee on Church Worship and Ritual was instructed to revise nd enrich the present order for licensing candidates for the ministry. Some tactful ecommendations were adopted with a view to stimulating religious interest among United Church students in Universities.

The next General Council will be held in Chalmers Church, Ottawa. There were other invitations, but it is more costly to travel East or West than to have the meetings in Central Canada. Consequently the custom seems to be growing to have two Councils in Ontario and then one East or West. A strong bid from Edmonton, supported by Winnipeg, will probably be accepted at the next Council. It has never met in Saskatchewan or Alberta. Most agree it should. It last met in Ottawa in 1936. ●

Chaplains at Camp

Nine Protestant chaplains participated in summer manoeuvres of troops at Camp Gagetown, N.B. Facing conditions very similar to actual warfare, the chaplains adapted themselves to the ever-changing circumstances and presented to the men at every opportunity the privileges and ministrations of the Church. They held 336 preaching services to 9,718 persons and 23 communion services. Givings for the N.B. Protestant Orphans' Home, Saint John, N.B., amounted to $359.00. United Church Chaplains there were Major M. G. Butler, Senior Chaplain (P), Capt. A. G. Reid and Capt. R. G. R. Webber.

Fall Rally

Grace Church, Hamilton, Ont., Rev. Warren G. Dickson, minister, was packed for a special Fall Rally and Service of Witness on Sept. 19th for all the North End churches. Guest speaker was Rev. M. D. Gangi, St. Enoch's Presbyterian Church. Special music was sung by the Church choir and by Steward Memorial Choir who gave Negro spirituals. Churches co-operating were Calvin Presbyterian; Hughson St. Baptist; Eastwood Baptist; Church of the Redeemer (United), Grace United and Steward Memorial which is Hamilton's only coloured Church. It was under the auspices of the North End Ministerial Association. The minister of Grace Church, Rev. Warren G. Dickson, presided.

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Of course adult organization through churches, clubs and schools will be necessary. Tags and collection boxes are available, as well as further information on how Canadian children may join the big party of 900,000,000 boys and girls, from Miss Mary L. Carter, Executive Secretary Canadian UNICEF Committee, 113 St. George St., Toronto 5, Ont.

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TO THE WEST

Dr. Sidney Gilchrist, Angola Missionary on tour of Western Conferences, telling a thrilling story of the Church's work.

FOLLOWING General Council, Dr. Sidney Gilchrist, well-known medical missionary from Angola, West Africa, travelled to Western Canada under the auspices of the Missionary and Maintenance Department. His itinerary, subject to change, as always, included Saskatchewan during the first part of October with visits to Wadena, Canora, Kamsack, Balcarres, Regina, Davidson, Outlook, Rosetown, Kindersley and Kerrobert. He is scheduled to arrive in Calgary Oct. 16th and to be also at Vulcan, Lethbridge, Medicine Hat, Red Deer, Stettler, Munson, Camrose, Vegreville, Edmonton, from which city he flies to Fort St. John and drives to Dawson Creek, going on to Grande Prairie and back to Edmonton.

Dr. Gilchrist arrives in Vancouver, Nov. 1st for meetings, flies to Victoria, will be at Oak Bay, Nanaimo, Port Alberni, returning to the mainland by boat, then on to Vernon, Penticton, Nelson.

In Manitoba he will visit points in the three Presbyteries; Portage la Prairie, Carman and Rock Lake, speaking in Portage la Prairie, High Bluff, MacDonald; Plumas, McCreary, MacGregor and Oakville; Treherne, Carman, Sperling, Miami, Baldur; Cartwright, Minto, Lyleton and Melita.

Minister's Address

Rev. K. H. Woodwark, 204 Woodroffe Ave., Ottawa 3, Ont.

News Notes

Rev. H. E. D. Ashford, D.D., Secretar of the Missionary and Maintenance Dep has left to visit twenty-five Presbyteri in the four Western Conferences. H first stop will be Winnipeg, then to t Coast and back.

Rev. Harold Swann, D.D., formerly Trinidad, has been on a speaking tour British Columbia for the Missionary an Maintenance Dept. He visited Princ George, Vanderhoof, Smithers, Hazelto Terrace, Kitimat, Prince Rupert.

Rev. W. J. H. Smyth, Assistant Secre tary, Missionary and Maintenance Dept will be in the Newfoundland Conferenc Oct. 28th to Nov. 25th.

Miss Anne Ward, General Secretary o the Dominion Board of the W.M.S. has lef for Newfoundland where she will mee officers of the Conference Branch and tak part in Schools for Leaders.

Mrs. Hugh Taylor, Overseas Executiv Secretary of the Dominion Board, W.M.S. is spending October in Korea.

Mrs. C. Maxwell Loveys, Home Mission Executive Secretary of the Dominio Board, W.M.S., has spent the past thre months in Britain and Europe attendin the International meeting of Social Worker and visiting the offices of the leadin Protestant denominations, her object bein to get a background that will help th Society with its work with New Canadians.

Miss Barbara Jewell, Home Missionary of the W.M.S., a Graduate of McMaste University and The United Church Train ing School and since 1953 at All People' Church, Hamilton, has been appointe Secretary for Younger Groups, to take th place of Miss Catherine McKeen who i doing furlough study in Union Theologica Seminary, New York.

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N FOCUS

(*Continued from page* 14)

mmissioners as they heard the sessional mmittee on Evangelism and Social rvice recommend that the Church study e matter for another two years. We uldn't film the wit and humour with ich the Moderator, Rt. Rev. J. S. homson, guided the council at times, nor e firmness of his rulings on other casions.

"We're getting into a bit of a mess, and I like to be extricated," his broad accent toned at one stage in the debate on the ension Fund. Up to that point there had een motions, amendments, amendments the amendments and the odd addendum.

The New Building

There was some heat generated during he debate on the building of new church ffices. But through it all, one lady in a ront row worked industriously on a pair f knitted socks, while a commissioner xpounded his viewpoint into a nearby nicrophone.

And the past moderator, the very Rev. George Dorey, and several other well-nown ministers, were seen scanning the ages of *The Windsor Star*—packed with ews and pictures of General Council — uring one long and not-too-colourful eport.

Most of the reports, of course, were acked with information and sparked some liscussion and debate. The Committee on Overseas Relief reported 165 tons of clothing shipped overseas and $332,000 spent on various relief and financial aid projects. There were interesting reports on the Church's Indian work and hospitals, unification of the various men's programmes and integration of the women's work in W.A. and W.M.S. The Church was urged to increase technical assistance to overseas mission fields, and step-up its programme of recruiting for the ministry. Some of these reports and debates are reported in this issue of *The Observer*.

There were other noteworthy factors about the 17th General Council, which met for nine days in Windsor's Central United Church. The long-planned Mission to the Nation was launched, with 6,000 people flocking into Windsor Arena to hear the Rev. Alan Walker, D.D., of Australia. A new movie, depicting the pioneer church work at Knob Lake, on the Labrador-Quebec border, was premiered. The debates and discussions lasted far into the night, in hotel rooms, homes, restaurants or wherever commissioners and church officers got together. No matter where one went, theological talk and church chatter could be heard.

The people of Windsor went all-out to make their visitors welcome. They opened their homes to them, and they entertained them. All of the district's United Churches opened their pulpits to visitors on Sunday morning. The Moderator and principals of two of the Church's theological colleges spoke in Anglican pulpits; Temple Baptist Church and the Salvation Army Citadel invited commissioners, five Detroit Methodist churches heard United Church ministers, and Dr. Dorey preached on a French radio programme.

The city's gift stores did a big business in the last few days of the council, as delegates flocked to buy mementos for their Windsor hosts and the folks back home.

The committee of Windsor churchmen who took charge of arrangements saw to it that there was some diversion from the big task of making decisions and setting church policy. One hundred and thirty-four guests were taken on a tour of the Ford Museum and Greenfield Village, while 425 more sports-minded visitors saw Detroit Tigers beat the New York Yankees at Briggs Stadium.

Ministers and laymen attending the council came from as far as the Queen Charlotte Islands in the west and Newfoundland in the east. They came from big city churches and small rural charges. And through the excellent news coverage provided by nine daily newspapers and two wire services who sent men to Windsor, the folks back home knew what their delegates were saying and doing.

Facts and Figures

Here are a few facts and figures the camera couldn't record:

. . . the council approved a budget of $5,500,000 for 1956, a half-million of it for church extension;

. . . sixteen radio broadcasts and seven television programmes were aired in Windsor during the council;

. . . twenty-four tapes were made for broadcast over twelve local radio stations across Canada;

. . . the CBC recorded interviews with Dr. William MacNicol, Stated Clerk of the Church of Scotland, and Dr. Alan Walker of Australia, for broadcast overseas;

. . . travel and meals for the 382 commissioners cost the church $38,794.35;

. . . half of the commissioners were laymen;

. . . 100 gallons of free milk were consumed at the church during the council;

. . . there were eleven overseas missionaries present, representing six mission fields;

. . . six fraternal delegates came from other countries, and two from denominations in Canada;

. . . the General Council meets every two years, and the 18th will be held in Chalmers Church, Ottawa, in September, 1958. ●

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Churches

Dublin St. Church, Guelph, Ont., Rev. E. E. Baskier, minister, dedicated a new $130,000 Christian Education wing last month to accommodate the growing Church School and mid-week activities. A Wells campaign of some three years ago provided the funds so the church will be without debt. Three new candidates, the first since Union have begun their studies for the ministry: Murray McBride, Kenneth Griffiths, and James Wilkie. Another is expected in the spring. The minister reports that M and M givings continued to increase during the building project.

Danforth Avenue Church, Rev. C. D. Matheson, minister, having last year inaugurated a School to Teach English to New Canadians — a project which will be continued this season — are now to hold a German language service in the Church School Hall on Sundays at the same time as the morning service of worship in the Church. This was begun on Sunday, Sept. 30th.

Lundy's Lane Church, Niagara Falls, Ont., Rev. V. Fiddes, minister, on Sunday, September 9th, dedicated its new Christian Education Centre and Chapel. The new building and renovation of the Sunday School Hall, together with furnishings, cost approximately $90,000 and marks the completion of the first phase of the church's renovation and enlargement programme. Plans are now being drawn for a new sanctuary for the 160-year-old congregation.

Dr. John Bright, Professor of Old Testament, Union Theological College, Richmond, Va., is to be Chancellor's lecturer at Queen's Theological College Alumni Conference, Oct. 22-25. His general theme will be "Biblical Authority and Biblical Theology."

September 28, 1956

THREE months remain in 1956—three months glorious with opportunity and saturated with challenge. General Council has decreed and challenged our Church to raise $5,500,000—and the Extension Programme of our Church depends on the extra $500,000. Roughly it means a 20 per cent. increase over last year. We can do it —we are maintaing our percentage of increase month by month. The figures as at September 28th are as follows:

	1955	1956
Newfoundland	$ 17,067	$ 23,826
Maritime	192,436	215,915
Montreal and Ottawa	250,585	279,730
Bay of Quinte	158,287	185,366
Toronto	463,627	539,059
Hamilton	320,552	373,507
London	242,320	291,341
Manitoba	124,885	139,435
Saskatchewan	102,383	113,021
Alberta	125,475	147,368
British Columbia	147,828	169,262
Donations	11,374	22,158
	$2,156,819	$2,499,988

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Outram Church, Tribune, Sask., Charge

Manitoba W.A. Camp

THE Sixth Manitoba Woman's Association Camp held at the Chalet, Clear Lake, Man., in September brought representatives from eight Manitoba points and from Saskatchewan in the 139 delegates registered. Mrs. K. A. Moyer, Chairman of the Camp Committee, and Mrs. E. Sward, President of Manitoba Conference Woman's Association, were in charge of arrangements. Mrs. Roy Wilson, Winnipeg, was Bible Study leader.

Bulletin Board

Christian writers are to meet at Lorne Park College, near Port Credit, **October 20th,** for a day of fellowship, inspiration and instruction. The third convention will be addressed by Rev. A. C. Forrest, Editor of THE UNITED CHURCH OBSERVER and columnist, and there will be other addresses and discussions. All interested in Christian journalism are invited.

Publishing House Notes

It's Good to Laugh

In the midst of our long list of serious and significant books we like to offer some things gay and wholesomely funny. For example we have published the books of Eric Nicol of Vancouver, who is now regarded as Canada's leading humorist. Before Christmas we shall have a superb gift book of Canada's first humorist, *Sam Slick in Pictures.*

Just now I recommend two titles for your pleasure — *Grandma Takes a Hand* by John Tait, late of Tupperville, Nova Scotia—a connected series of amazing incidents with his Scottish grandmother.

Verse and Verse by Walter Bowles of Toronto, a selection of his entertaining poems enjoyed by a very large radio audience following his morning newscasts.

Grandma Takes a Hand - - - $3.75
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WANTED immediately, companion-housekeeper for a woman minister. Driver's licence essential—used to country roads. Excellent set-up for a Christian woman who wants a home and to feel she is of very real service. Box 15—THE UNITED CHURCH OBSERVER.

A. AGENTS WANTED

CHURCH Groups, boys and girls, write now for sample Christmas Cards, Stationery, Novelties, Books, Bibles, Everyday Cards personalized. 84 items. Rev. James, Metcalfe, Ontario.

1B. RETIRED OR RETIRING MINISTER WANTED

SASKATOON Presbytery invites retiring or retired minister to settle in Saskatoon as soon as possible and assume Chaplaincy duties in City Hospitals. $100.00 per month assured. Applicants should mention state of health and experience. Write: Rev. R. R. Dolan, 319-10th St., Saskatoon, Sask.

5. CHOIR PERSONNEL WANTED

ORGANIST and choir director required for the new Queen Street United Church, Lindsay, Ontario. Senior Choir only. Unlimited possibilities for one who will teach piano, organ, and give vocal lessons. Good salary and working conditions. Apply stating age, etc., to Mr. Ernest Eakins, 50 Queen Street, Lindsay.

6. ASSISTANT MINISTERS WANTED

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12 GUEST HOMES

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Deaths

DR. MAUDE ROYDEN, noted British woman preacher, whose articles appeared in *The New Outlook* for a number of years, died during the summer in London, England, aged 79. For some years she assisted Dr. Fort Newton at the City Temple. Dr. Royden was a summer preacher at Deer Park Church, Toronto.

REV. WILLIAM GIBSON MAHON died in Saskatoon, Sept. 7th, at the age of 81 years. Born in Ontario, educated there and in the West, he served charges in Saskatchewan for 31 years. His wife, Annie Aitchison, a former Presbyterian deaconess, died in 1940. He continued in the active ministry until 81, retiring just two months prior to his death. He is survived by a son and daughter.

MRS. W. J. MUMFORD, wife of Dr. Mumford, retired assistant at St. James Church, Simcoe, Ont., died in June after a lengthy illness. She worked with Dr. Fred Stephenson before her marriage, and at All People's Mission, Winnipeg, as social worker. She took an active part in the charges her husband served, and was particularly interested in W.M.S. and Christian Education. Despite a seriously afflicted body, she enjoyed life, was radiant and cheerful. Hers was a splendid courage and triumphant faith.

MRS. F. L. BROWN, widow of a former Superintendent of Missions in northern Ontario, died in Toronto Sept. 10th, aged 92. "Her life was an example to all those she met. She did not have to tell them of her belief; it shone in her face at all times." She is survived by four daughters and two sons. One son, Joseph, Montreal, is a minister in the United Church; one daughter, Ila, is a deaconess and W.M.S. Home Missionary.

MRS. CATHERINE CORCORAN, Edmonton, widow of Rev. C. R. Corcoran, died August 31, 1956. She was loved and respected in every congregation they served. She used her fine spirit and splendid ability for the advancement of the Church in Alberta. Two daughters survive.

13. REST HOMES

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Pulpit Vacancies

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Beaverlodge United Church requires full time minister. Three-point charge Peace River Presbytery. Write J. O. Johnson, Recording Steward, Beaverlodge, Alta.

Foam Lake five-point charge, Yorkton Presbytery requires minister. Kindly write to Secretary Pastoral Relations Committee, Mrs. E. O. Johnson, Foam Lake, Sask.

Gladstone (Man.) Pastoral Charge (two-point) becoming vacant Nov. 1st. Interested parties contact B. L. MacKenzie, Gladstone, Man.

Douglas Pastoral Charge vacant, three points. Ministers apply to M. G. McNab, Secretary, Douglas, Ont.

Deloraine-Medora Pastoral Charge now vacant. Interested ministers please write Mrs. J. A. Whitlaw, Secretary Pastoral Relations Committee, Deloraine, Man.

Eganville pastoral charge is now vacant. Interested ministers please contact James Moore, Chairman of Pulpit Committee, Eganville, Ontario.

Williamsburg two-point charge vacant Oct. 1st, 1956, in Seaway valley community. Interested ministers please write Ethan Algire, Williamsburg, Ont.

The pulpit of Balfour St. Church, Brantford, became vacant Oct. 1st. Chairman of Pastoral Relations Committee is Mr. Russell Goodwin, 111 Oak St., Brantford.

Wesley United Church, Pembroke, Ontario, becomes vacant December 31st next. Interested ministers please communicate with Mr. E. M. Fraser, c/o Court House, Pembroke, Ontario.

Oneida-York charge (three-point), Haldimand-Norfolk Presbytery, becomes vacant Nov. 15, 1956. Interested ministers please write Kenneth Anderson, R. R. 3, Caledonia, Ontario. Would consider student minister or lay supply for balance of the Conference year.

Birth

WING — To Rev. and Mrs. John Wing at Bremner, Alta., a son, Brian James, born September 4th, a brother to Alan.

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7.51- 8.50			
6.51- 7.50			
5.51- 6.50			
4.51- 5.50			
3.51- 4.50			
2.76- 3.50			
2.26- 2.75			
1.76- 2.25			
1.26- 1.75			
.76- 1.25			
.26- .75			
.01- .25			
0	.00		
	TOTAL		

CAPITAL FUNDS PROGRAM STATISTICS

Received from	Total today -A-	During coming years -B-	-C-	Total today -D-	SPENT for
1. Sale of Property					11. Purchase of Property
2. Insurance					12. Landscaping
3. Former Building Funds		X			13. Construction
4. Budget Funds Transferred					14. Furnishings
5. Denominational Grants					15. Other Costs
6. Known Givers		X			16. Architect Fees and Expenses
7. TO BE RAISED	X				17. Property Improvement Assessment
8. Balance spent	X				18. Balance on hand
9. Current Debt — Balanced out by No. 19		X		X	19. Debt repaid Total of No. 9
10. Residual Debt All remaining	X		X	X	
Balancing Totals					Balancing Totals

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